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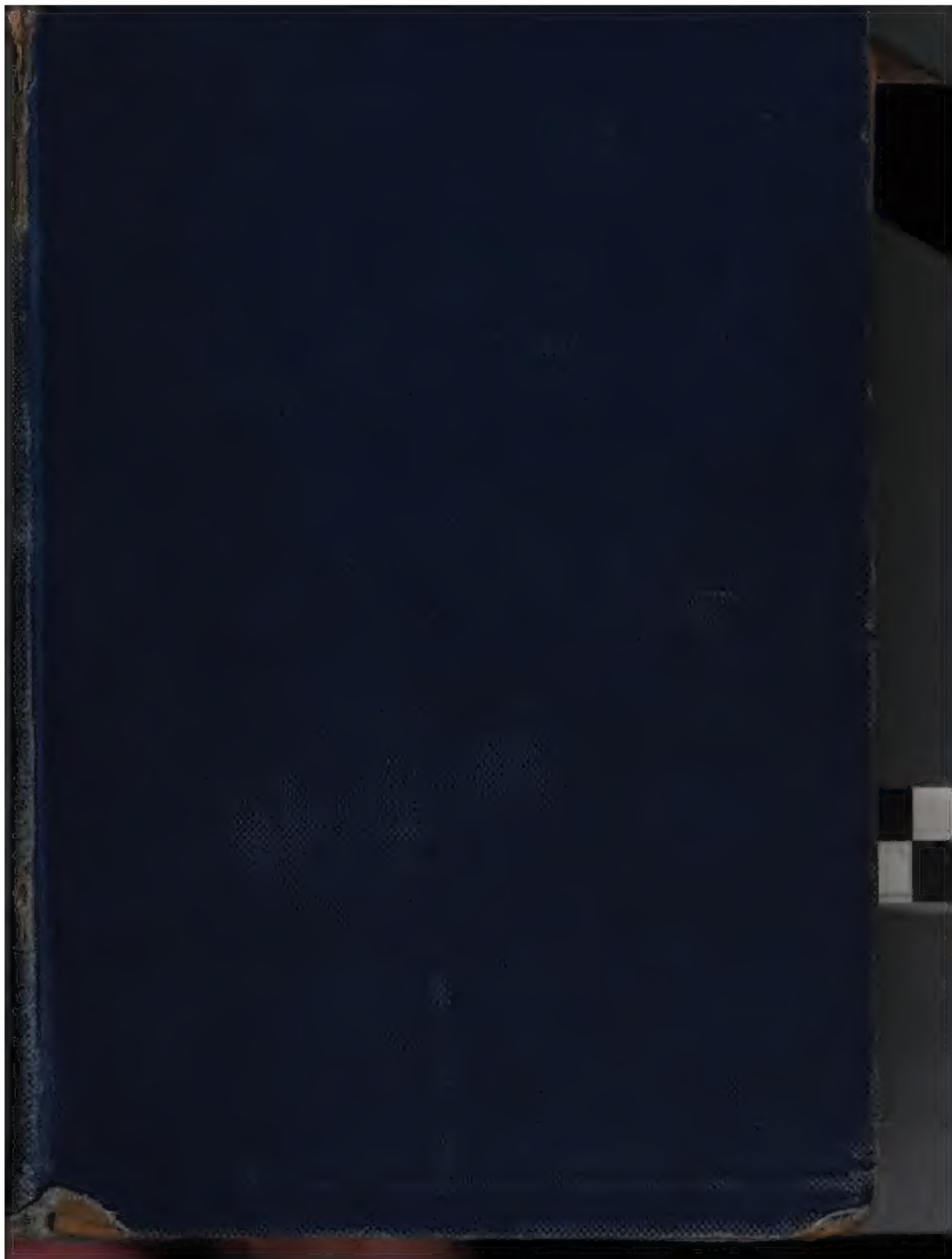
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GREEK SCULPTURE



SELECT
PASSAGES FROM ANCIENT WRITERS

5-1434

ILLUSTRATIVE OF THE HISTORY OF

GREEK SCULPTURE

EDITED

WITH A TRANSLATION AND NOTES

BY

H. STUART JONES, M.A.

FELLOW OF TRINITY COLLEGE, OXFORD; LATE CRAVEN UNIVERSITY FELLOW
FORMERLY STUDENT OF THE BRITISH SCHOOL AT ATHENS

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TO
PROFESSOR PERCY GARDNER

PREFACE

THE History of Greek Sculpture, 600–323 B. C., forms one of the subjects of examination in the classical school at Oxford. The only collection of ancient authorities on this subject available for study is that of Overbeck (*Die antiken Schriftquellen zur Geschichte der bildenden Künste bei den Griechen*, Leipzig, 1868). Since this work aims at completeness, it contains some thousands of passages which are not necessary for such study of Greek sculpture as is required of University students, while, on the other hand, it provides neither translation nor commentary. I have, therefore, at the request of Professor Gardner, selected such passages as appeared from their intrinsic interest or difficulty to require special study by those offering the subject for examination, adding some few to which attention has been called since the publication of Overbeck's work. As a rule, the inscriptions of artists (which may be read in Löwy's *Inschriften griechischer Bildhauer*) have not been included, except in a few cases where the matter

or form of the inscription seemed to make this desirable; to those which are merely signatures reference is made in the discussions of date which follow each heading where necessary. In order to save space many passages have been omitted in which the text presents no difficulty of translation and has no descriptive interest: a list of the works mentioned in such passages is appended to the account of each sculptor.

Since this book is not intended to fill the place of systematic histories of sculpture, such as those of Overbeck and Collignon, notes are not given where a reference to those works can be supplied, and references to periodical and current literature are in general not given except where the book or article quoted has appeared within the last two years, or where it seems worthy of consultation in addition to the text-books. It has not been thought necessary to devote much space to questions of textual criticism; the passages are quoted from the standard texts of each author with but few divergences.

The author desires to express his sincere thanks to Professor Gardner for his constant help and encouragement, and for the thorough revision to which the proof-sheets were submitted by him as they issued from the press.

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INTRODUCTION

§ 1. HISTORICAL SKETCH.

THE earliest works of Greek literature dealing with the subject of Sculpture were the practical treatises of artists whose aim was to lay down a canon of proportions applicable to the human figure. Of these the first was the 'Canon' of POLYKLEITOS (mentioned by Galen, No. 163), which dates from the latter half of the fifth century, and took the form of a commentary on the 'doryphoros' of the same master. If we may judge by the only quotation preserved (v. No. 163 note), it attempted a mathematical demonstration of the proportions which produce beauty in the human frame. Polykleitos had many followers in the branch of literature which he founded¹, amongst whom we may select for remark EUPHRANOR (No. 230), and MENAICHMOS, an artist briefly referred to by Plin. *N. H.* xxxiv. 80 in the words 'Menaechmi vitulus genu premitur replicata ceruice; ipse Menaechmus scripsit de sua arte.' His date cannot be fixed with certainty, but he may probably be assigned to the fourth century B. C.

The history and criticism of sculpture became objects of a new interest in the days of the early Peripatetics and their many-sided literary activity. ARISTOTLE himself

¹ Vitruv. VII. *Praef.* 14, gives a list of writers who 'praecepta symmetriarum conscripserunt.'

is the author of some interesting criticisms of painting¹, and in *Eth.* vi. 1141 *a*, 10, mentions Pheidias and Polykleitos as the masters of their respective crafts—sculpture in marble in the first case, bronze-casting in the second. His successors in the Peripatetic school seem to have collected biographical material for the history of sculpture. Quasi-genealogical tables showing the succession in schools of philosophy were drawn up, and it would seem that artistic pedigrees were traced in the same manner. It is probable that DURIS of Samos, a pupil of Theophrastos, was among the first to take up these studies; we find him quoted by Pliny as the authority for an anecdote told of Lysippos. The collection of anecdotes and ἀποφθέγματα was a favourite occupation with the Peripatetics; it has left marked traces in the conventional history of Painting as seen in Pliny's thirty-fifth book. No doubt, too, the numerous writers περὶ εὐρημάτων to whom this period of learned activity gave birth, contributed somewhat to the history of Art.

The most important works, however, for our purpose were still those of men who were themselves sculptors. XENOKRATES, a member of the school of Lysippos (v. Part IV, § 2 *ad fin.*), is mentioned by Pliny as an authority both on sculpture and painting, and may with much probability be identified with the artist of the same name known to us from inscriptions found at Oropos and Elateia (Löwy 135 *a b c*). If this be correct, he was an Athenian by birth, the son of Ergophilos; his 'floruit' must be placed about the middle of the third century B.C. Pliny couples with his name that of ANTIGONOS, one of the sculptors employed by Attalos I of Pergamon on the memorials of his victories over the

¹ *Poet.* 1448 *a*, 5, 1450 *a*, 26; *Pol.* v (viii). 1340 *a*, 35.

Gauls (No. 261). From a notice relating to the Nemesis of Agorakritos at Rhamnus (No. 137 note) we learn that he was a native of Karystos; and Wilamowitz therefore identifies him with Antigonos of Karystos, the author of lives of the philosophers and of a *παραδόξων συναγωγή*. We may with much probability attribute to one or other of these writers the series of criticisms tabulated in § 2, which clearly proceed from an admirer of Lysippos, and take no account of early sculpture. Beside criticism of style, however, these writers certainly gave a statistical account of the works of the great artists; they wrote of painting as well as of sculpture, and Diogenes Laertios (vii. 188) speaks of a picture whose existence is unknown to Xenokrates and *even* to Antigonos.

The work of Antigonos called forth a reply from the pen of POLEMON of Ilion, a widely-travelled man, who wrote numerous guide-books to the places which he visited. He flourished in the reign of Ptolemy Epiphanes (204-181 B.C.), and is probably to be identified with the person of the same name and origin who obtained *προξενία* from the Delphians in 176 B.C. (Dittenberger, *Syll.* 198). The title of one of his works is given as τὰ πρὸς Ἀδαῖον καὶ Ἀντίγονον, the first named author being a Mitylenaeen by birth, who wrote *περὶ ἀγαλματοποιῶν*. We seem to hear an echo of the controversy in the passage of Zenobius (*O. S.* 836) referred to above, where the statement of Antigonos as to the inscription on the Nemesis of Rhamnus is met by a counter argument introduced by the words οὐ θαυμαστὸν δέ¹. To each of the great artistic centres of Greece—Olympia², Delphi,

¹ For other possible cases cf. Ulrichs, *Ueber griechische Kunstschriftsteller*, pp. 34 ff.

² This is assumed by Preller, who assigns Fr. 21-23 to the work.

the Athenian Akropolis—Polemon devoted a special work. He busied himself with the collection of inscriptions bearing on the subjects of his study, and hence earned the sobriquet of ὁ στηλοκόπας. Other περιηγηταί were HELIODOROS of Athens, whose work *de Atheniensium anathematis* is mentioned by Pliny, and HEGESANDROS of Delphi, from whom the notice preserved in No. 31 is quoted by Athenaios. ALKETAS also wrote an account of the offerings at Delphi (v. No. 196 note).

The next phenomenon of importance in the history of art-criticism is that of the comparative method employed by the literary critics. It would seem that especially at Pergamon, where the royal house accumulated art-treasures of all periods—it became the fashion to draw up chronological tables of the great authors, to each of whom a brief criticism—often a catchword—was assigned; and we find unmistakable traces of an arrangement of sculptors and painters in parallel series¹. Robert has endeavoured to show that the Canon of ten sculptors given by Quintilian (§ 4) was drawn up at Pergamon as the counterpart of the famous Canon of the Ten Orators, but it seems clear that that Canon is itself of later origin than was formerly supposed², and that we are only justified in attributing to the Pergamenes the formation of a list or Canon of sculptors of indefinite number arranged chronologically, with a fixed scale of appreciations. The great importance of their work lies in the fact rightly pointed out by Robert, that they put an end to

¹ See § 4, Nos. 87, 125, and the collection of passages in Brzoska, *De Canone decem oratorum*, pp. 81 ff.

² See the authors quoted by Susemihl, *Geschichte der griechischen Litteratur in der Alexandrinerzeit*, ii. 485, note 110, and 675, additional note on chap. xx, pp. 521–523.

the exclusive primacy of Lysippos, and brought earlier sculpture and with it Pheidias in to the place of honour which they merited. To this school of critics belong CICERO (106-43 B.C.), DIONYSIOS of HALIKARNASSOS (temp. Augustus), and above all QUINTILIAN (35-95 A.D.).

The last century before Christ produced one more book written by an artist which was of importance. This was the work in five volumes by PASITELES dealing with 'nobilis' or 'mirabilia opera in toto orbe,' as the title is given by Pliny. The author was a Greek sculptor born in Magna Graecia, who became a Roman citizen in 87 B.C., and is twice spoken of by Pliny as a contemporary of Pompey the Great (106-48 B.C.).

With Pasiteles closes the series of professional writers on art; henceforward we have to deal with the encyclopaedic writers of the Roman period, who draw their information from the copious stores of Greek learning. The first of these is VARRO (116-27 B.C.), quoted by Pliny as a cardinal authority, in the sphere of whose all-embracing activity art was naturally included, although we have no direct testimony to the existence of a special 'History of Art' amongst his works. No doubt biographies of the great sculptors found a place in the gallery of 'Imagines' which he formed.

We may pass rapidly over the Augustan period, briefly mentioning the geographical work of STRABO and the treatise of VITRUVIUS on architecture, both of which furnish information relating to our subject, and, after noticing the work of C. Licinius MUCIANUS 'ter consul' (for the last time in 72 A.D.), who was relegated by Nero to an honourable banishment as proconsul of Asia, and wrote a popular account of his province and

its sights which seems to have been tinged by a taste for the marvellous, proceed at once to deal with the elder PLINY (23–79 A.D.), our capital authority for the history of sculpture and sculptors. It is characteristic of his great work¹, the *Natural History* in thirty-seven books, published in 77 A.D. and dedicated to Titus, the Emperor and co-regent, that sculpture and painting find a place as branches of mineralogy—since the last five books treat of metals, minerals, rocks and precious stones, with their uses in medicine, daily life, and art.

The sections important for our purpose are the following :—

(1) xxxiv. 15–48. On the art of bronze-casting, portrait statues, famous colossi, &c.

(2) xxxiv. 49–93. A history of bronze-casters. Pliny opens with a chronological table of the masters of the art (v. infr. § 4), followed by special notices of Pheidias, Polykleitos, Myron, Pythagoras, Lysippos and his school,—with a series of criticisms collected infr. § 2—to which are appended short notes on Telephanes, Praxiteles, and Kalamis. This takes us to § 71, after which we have an alphabetical list of artists and their works extending from §§ 72–83, followed by notes on the Pergamene artists and Boethos (§ 84). Pliny then gives three short alphabetical lists, comprising

(a) *Aequalitate celebrati artifices sed nullis operum suorum praecipui* (§ 85).

(b) *Qui eiusdem generis opera fecerunt* (§§ 86–90). Amongst the subjects enumerated the term ‘philosophi’ frequently appears; this seems to refer not to statues of famous philosophers, but to portraits of civilians in the garb of daily life.

¹ His *History of his own Times* in thirty-one books is lost.

(c) (Qui fecerunt) athletas et armatos et uenatores sacrificantesque (§ 91).

Miscellaneous notes (§§ 92, 93) complete the account of bronze-casting.

(3) xxxiv. 140, 141. On the use of iron in sculpture.

(4) xxxvi. 9-43. On sculpture in marble. After a historical section, beginning with the earliest sculptors, and dealing chiefly with Pheidias and his pupils, Praxiteles, Skopas, and their contemporaries (§§ 9-31) and some miscellaneous notes (§ 32), Pliny enumerates briefly some of the most famous works of sculpture preserved at Rome, notably in the 'monumenta' of Asinius Pollio, the 'porticus Octaviae,' the 'horti Seruilliani,' and the Palace of the Caesars on the Palatine (§§ 33-38). A group of miscellaneous notes (§§ 39-43) brings the section to a close.

The question as to the sources whence Pliny drew his information is a difficult one to answer. He tells us in his Preface (§ 17) that the *Natural History* embodies the results of a reading which extended to 2000 volumes, and that 100 'exquisiti auctores' were employed in its composition. The Preface is followed by a series of Indices, giving for each book a table of contents and a list of 'auctores,' in which Latin authors are first enumerated, then Greek. Two facts seem to be clearly established by the study which Brunn and others have devoted to these Indices :—

(i.) The Roman authors are mentioned in the order in which they were used.

(ii.) The Greek authors are often grouped according to their subjects ; in such cases only one was (generally speaking) directly or at least constantly used by Pliny, who places his name either first or last on the list.

The second principle has an important application in the present case. In the Index to Book XXXIV we find a list of Greek authorities on sculpture¹ terminating with the name of Pasiteles—the others are Menaichmos, Xenokrates, Antigonos, Duris, and Heliodoros—while in those of Books XXXIII and XXXV the name of Pasiteles heads the list of Greek writers on art and in the Index to Book XXXVI the same author figures early in the list and seems to be the only source of information on sculpture. We are therefore entitled to assume that Pasiteles was the chief authority—the ‘*exquisitus auctor*’ among the Greeks consulted by Pliny in these sections. But it does not follow that he did not also consult the other authors above-named; Duris is quoted by name in No. 241, and the criticisms which seem to proceed from Xenokrates or Antigonos may be immediately derived from those authors. Among the Roman authors the name of Varro, which appears in the Indices of Books XXXIII-XXXVII, may clearly be recognized as that of the chief authority on art. Indeed, Mucianus is the only other writer named in the Indices who can have contributed much information on the subject of sculpture. But there can be no doubt that a large element in the sections under discussion consists of information drawn from miscellaneous sources and from Pliny's own observation. This is especially true of the notices of works preserved at Rome, with regard to which Pliny notices any changes in the place of exhibition made by the Emperors down to Vespasian. There is no adequate ground for the supposition that catalogues of the principal collections in Rome were

¹ Sculpture is rendered by ‘*toreutice*,’ on which use see Nos. 119, 160 and notes.

made by Vespasian's order and were among the authorities used by Pliny.

The younger Pliny has left us an amusing account of his father's studious habits (*Ep.* iii. 5). From sunrise to sunset he amassed notes and filled commonplace books — 'nihil enim legit quod non exciperet.' Even in his bath 'audiebat aliquid aut dictabat'; and on his journeys he was constantly accompanied by a shorthand writer. The question has been debated whether in the sections on sculpture we have a collection of such scattered notes as the younger Pliny describes, arranged as far as possible under heads — or whether Pliny copies as far as possible from a single source with occasional insertions. The latter view is maintained by Oehmichen, who tries to show from the construction of the alphabetical lists and other signs that Pliny copied from an alphabetic dictionary of artists, written by Pasiteles and translated by Varro, making numerous additions referring to his own times. But this is more than doubtful, since Pliny himself tells us that the title of Pasiteles' work was 'quinque volumina nobilium operum in toto orbe,' which cannot have been a dictionary of artists, nor is the rule that the order ΚΧ, ΠΦ, ΘΤ is preserved in the Latin lists without exceptions. Analogies to both the methods of composition mentioned above may be drawn from other parts of Pliny's work, and it is probably safer to assume that the chronological table and alphabetical lists are both the handiwork of Pliny, while the notices of individual artists are to be referred to his miscellaneous sources, of whom Varro and Pasiteles are no doubt the chief. On the criticisms of the great bronze-casters see § 2.

Among the Greek writers of the following generation

the names of PLUTARCH (circ. 46-120 A.D.) and his somewhat younger contemporary, the rhetorician DION CHRYSOSTOMOS of Prusa, deserve mention, since both display an interest in art and furnish information of value, although the accuracy of the last-named is doubtful.

The second century A.D. supplies one authority of capital importance. This is PAUSANIAS, a native of Asia Minor, who wrote a *περιήγησις Ἑλλάδος* in ten books, of which the fifth at least was completed in 173 A.D. The honesty of Pausanias is a matter of hot dispute, and his detractors seek to prove that, although he speaks as an eye-witness, his work is in fact a compilation from earlier sources, amongst which the work of Polemon (v. supr.) is supposed to hold the chief place as an authority on works of art. This view is not, however, confirmed by a comparison of the fragments of Polemon with the work of Pausanias, and the tendency of recent criticism¹ has been to absolve Pausanias from the charge of dishonesty, and to regard his account of his travels as generally credible, though not to exclude the use of literary sources in the work of composition. It is specially noticeable that the objects of interest which he describes belong *either* to the period previous to 150 B.C. *or* to his own time. Whatever conclusions may be drawn from this fact, there can be no question as to the value of Pausanias' descriptions so far as they go, although the affectations and archaisms of the language in which they are clothed render them unattractive. The style and tone of Herodotos are imitated throughout. Pausanias is the latest author who deals professedly with

¹ See especially Gurlitt, *Ueber Pausanias* (1890); Heberdey, *Die Reisen des Pausanias* (1894).

art-criticism, but much valuable information is to be gleaned from the *littérateurs* and compilers of his generation and that which succeeded it. LUCIAN (born 125 A.D.) was keenly interested in sculpture of all periods, and has left us some just and striking criticisms, of which No. 67 is a good specimen. Two of his numerous writings may be singled out for mention. The first is the *Εἰκόνας*, in which an ideal beauty ('Panthea') is constructed by a synthetic process, four masterpieces of sculpture and a like number of pictures being called into requisition. The first-named are—the Knidian Aphrodite of Praxiteles, the Aphrodite ἐν Κήποις of Alkamenēs, the 'Sossandra' of Kalamis, and the Lemnian Athene of Pheidias, and the special points of beauty in each are noted. In the *Φιλοψευδής*, a satire on the appetite for the marvellous, the scenery of the ghost-story is laid in a house filled with works by the great masters—the diskobolos of Myron, the Harmodios and Aristogeiton of Kritios and Nesiotes, the diadumenos of Polykleitos, and a realistic portrait by Demetrios.

Before we leave the writers of the Second Sophistic, we must mention among other sources ATHENAIOS, whose *Δειπνοσοφιστής* seems to have been published later than the death of Commodus (192 A.D.); DIOGENES LAERTIUS, whose lives of the philosophers contain biographical details of some importance; and KALLISTRATOS, who took up a branch of literature of which the two Philostrati were the masters, the application of rhetoric to the description of works of art;—whether real or imaginary, may be and has been disputed. Reference is made to his descriptions of statues on pp. 161, 172.

To the period of the Second Sophistic belong also the writings of those among the early fathers of the Christian

Church, who for apologetic or controversial purposes touch on the subject of Greek art. Their statements must, however, be received with caution, as neither TATIAN, who devotes a section of some length in his treatise 'contra Graecos' to the enumeration of criminal or disreputable characters to whom statues had been raised; nor ATHENAGORAS, who in his 'Libellus pro Christianis' deals with the principal 'idols' and their makers, were critical as to their sources of information. Nor is the testimony of CLEMENT of Alexandria above suspicion.

The classical literature of Greece expired with the ancient religion, and among the last writers of declining Paganism we may briefly mention the rhetoricians LIBANIOS and HIMERIOS, who occasionally notice works of art. Meanwhile lexicographers were storing the mutilated remains of ancient learning, derived ultimately from the Alexandrine cities, and recast by such commentators as Didymos in the Augustan age and Symmachos somewhat later. Some fragments of these compilations have reached us in the annotated texts of the poets, and notably in the Scholia Vetera on Aristophanes.

In the voluminous literature of Byzantium only one name need detain us—that of NIKETAS AKOMINATOS of Chonai in Phrygia, who seems to have been genuinely interested in the art-treasures removed from Greece to Constantinople. Both in his historical writings and in his special treatise 'On the Statues at Constantinople,' he has left us descriptions turgid in style and possibly not too accurate, but yet of distinct value. He lived circ. 1150-1210 A.D. His somewhat older contemporary, John TZETZES, was a thoroughly uncritical and

inaccurate writer, whose interest is merely in anecdote; no passage from his writings is included in this selection.

No mention has been made in this summary of the Anthology as a source of information on sculpture. Among the epigrams of all periods which find a place in it many have reference to works of art, but few of these are of any value, since the greater number are not descriptive but purely 'epideictic' in character. Two epigrammatists alone deserve to be named, and both belong to the Hellenistic period. These are POSEIDIPPOS (not to be identified with the comedian), whose 'floruit' may be placed circ. 250 B.C., and ANTIPATER of Sidon, of whom Cicero (*De Or.* iii. 194) speaks as recently deceased in 91 B.C.

§ 2. THE CRITICISMS OF THE GREAT BRONZE-CASTERS.

Plin. *N. H.* xxxiv. 54 sqq. (PHIDIAS) primus artem toreuticen aperuisse atque demonstrasse merito iudicatur. (POLYCLITUS) consummasse hanc scientiam iudicatur et toreuticen sic erudisse ut Phidias aperuisse; proprium eius est uno crure ut insistere ut signa excogitasse, quadrata tamen esse ea ait Uarro et paene ad exemplum. (MYRON) primus multiplicasse ueritatem uidetur, numerosior in arte quam Polyclitus et in symmetria diligentior; et ipse tamen corporum tenus curiosus animi sensus non expressisse, capillum quoque et pubem non emendatius fecisse quam rudis antiquitas instituisset. (PYTHAGORAS) primus neruos et uenas expressit capillumque diligentius. (LYSIPPUS) statuariae arti plurimum traditur contulisse capillum exprimendo, capita minora faciendo quam antiqui, corpora graciliora sic-

cioraque, per quae proceritas signorum maior uideretur. Non habet Latinum nomen symmetria quam diligentissime custodiuit noua intactaque ratione quadratas ueterum staturas permutando.

Diog. Laert. viii. 46 Πυθαγόραν, πρῶτον δοκοῦντα ῥυθμοῦ καὶ συμμετρίας ἐστοχάσθαι.

The above criticisms, abstracted from Pliny's account of the great bronze-casters, and from Diogenes Laertius, unmistakably form a connected series. They correspond to a parallel series of criticisms on the great painters—especially Apollodoros, Zeuxis, Parrhasios, Euphranor, Aristeides, Apelles (v. *O. S.* 1641, 1647, 1724, 1802, 1779, 1900)—which are couched in the same technical language. Catchwords of criticism such as the use 'hic primus . . .' (borrowed, no doubt, from the literature *περὶ εἰρημάτων* of the Hellenistic and later periods), and the phrase 'plurimum arti contulit' recur in both series, and the technical and professional character of the criticisms themselves shows them to proceed from an artist or a school. The mention of Varro seems to show that Pliny derived them directly from him¹. But we must go beyond Varro in the search for their origin. Furtwangler notes that the critic had two main points in view:

(1) ῥυθμός and συμμετρία. Both are mentioned in the fragmentary note on Pythagoras preserved only by Diogenes. 'Symmetria' which 'non habet Latinum nomen' is prominent in Pliny, and 'numerosior' seems to be a translation of εἰρυσμώτερος.

¹ That Varro is quoted, as it were, incidentally does not prove that he was the authority *only* for the sentence containing his name. Furtwangler compares a similar quotation from Cato in xvi. 86.

(2) Naturalism in details, such as sinews, veins, and especially hair.

These are precisely what we should expect from an artist of the school of Lysippos; and accordingly it is not surprising to find that the series leads up to Lysippos as the goal of progress in sculpture. From this standpoint Pheidias was the first to 'reveal' the art (cp. 'artis fores apertas,' xxxv. 61 of the painter Apollodoros); Polykleitos expounded it more fully, but left somewhat to be desired in the proportions of his squarely built figures; Myron is placed above Polykleitos, because there was more variety in his attitudes and therefore in his proportions; Pythagoras succeeded where Myron had failed, in the treatment of hair and similar details, while Lysippos surpassed his predecessors in all points. A Greek artist, then, subsequent to Lysippos but influenced by his school, must be the author of the criticisms. Robert held that Xenokrates (v. supr.) fulfilled the conditions; but some indications appear to point rather to Antigonos of Karystos. It is to be noted that Pliny and Diogenes Laertius, both of whom preserve portions of the criticism on Pythagoras, also distinguish *two* artists of the name. Now Diogenes certainly read the work of Antigonos, which he quotes, ii. 15 (— *O. S.* 435), and ix. 49 (— *O. S.* 466). Moreover, it may perhaps be inferred from the fact that Pausanias knows only one Pythagoras, that Polemon corrected the error in his polemic against Antigonos. In xxxv. 68 Pliny quotes 'Antigonos et Xenocrates qui de pictura scripsere' for a statement regarding Parrhasios—a form of expression which in such a writer as Pliny might well be the equivalent of 'Antigonos, *quoting* Xenokrates.' It seems highly probable that the same pair of authors

are to be recognized in the 'artifices qui compositis uoluminibus condidere haec' of No. 180. 'Alii,' in the same passage, may perhaps refer to Polemon.

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piadis CLVIII anno tertio, nostrae urbis DCVIII, cum ante saecula fectores nobiles esse desissent, quorum isti omnia signa hodie Corinthia appellant. Quapropter ad coarguendos eos ponemus artificum aetates. Nam urbis nostrae annos ex supra dicta comparatione Olympiadum colligere facile erit.' 'Nam' in the last sentence is elliptical and implies 'I give Olympiads only, for . . .' We may therefore be prepared to find that Pliny's table is his own construction, but also that it is derived ultimately from Greek sources. A parallel series of dates forms the skeleton of Pliny's account of painting in xxxv. 60 sqq. — indeed the note '(Ol.) CVII. Aetion Therimachus' appears to have been erroneously transferred from xxxv. 78 where it recurs in the history of painting, to which it properly belongs — and we are justified in inferring that the Greek authority followed by Pliny placed the earliest bronze-casters of importance in Ol. 83, the earliest painters in Ol. 90, since in xxxv. 54 Pliny prefaces the history of painting by the words 'Non constat sibi in hac parte Graecorum diligentia multas post Olympiadas celebrando pictores quam statuarios ac toreutas, primumque Olympiade LXXX, cum et Phidiam ipsum initio pictorem fuisse tradatur,' &c., while in xxxvi. 15 he says (of sculpture in marble) 'non omittendum hanc artem tanto uetustiore fuisse quam picturam aut statuariam, quarum utraque cum Phidia coepit octogensima tertia Olympiade' (the words refer to No. 25, q. v.). The words with which Pliny closes the list ('cessauit deinde ars,' &c.) imply nothing as to period to which his authority for the dates belonged, although they may be held to prove the importance of the works of Antigonos and Xenokrates, which would no doubt carry the history of sculpture down to the point at which Pliny marks its

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SCULPTURE

Nos. 1-41.

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8. Athenag. Libell. pro Christ. 17, p. 19, 8 Schw. τὸ μὲν γὰρ ἐν Ἐφέσῳ τῆς Ἀρτέμιδος (εἰδωλον) . . . Ἐνδοῖος εἰργάσατο, μαθητῆς Δαιδάλου.

For the image of Artemis at Ephesos was the work of Endoios, a pupil of Daidalos.

Pliny (*N. H.* xvi. 214) informs us that this statue was commonly held to be of ebony, but that Mucianus, who was proconsul of Asia and published an account of its sights, found it to be of vine-wood.

9. Paus. viii. 46. 4 τῆς Ἀθηνᾶς τὸ ἄγαλμα τῆς Ἀλέας . . . ἐλέφαντος διὰ παντὸς πεποιημένον, τέχνη δὲ Ἐνδοίου.

The image of Athena Alea, made entirely of ivory, the work of Endoios.

This work stood in the temple of Athena Alea at Tegea, until it was brought by Augustus to Rome and dedicated in his Forum.

10. Paus. vii. 5. 9 ἔστι δὲ ἐν Ἐρυθραῖς καὶ Ἀθηνᾶς Πολιάδος ναὸς καὶ ἄγαλμα ξύλου μεγέθει μέγα καθήμερόν τε ἐπὶ θρόνον καὶ ἡλακάτην ἐν ἑκατέρῃ τῶν χειρῶν ἔχει, καὶ ἐπὶ τῆς κεφαλῆς πόλον. τοῦτο Ἐνδοίου τέχνην καὶ ἄλλοις ἐτεκμαιρόμεθα εἶναι . . . καὶ οὐχ ἥκιστα ἐπὶ ταῖς Χάρισι τε καὶ Ὠραῖς, αἱ πρὶν ἐσελθεῖν ἐστήκασιν ἐν ὑπαίθρῳ λίθου λευκοῦ.

At Erythrai there is also a temple of Athena Polias, and a colossal wooden image, seated upon a throne, holding in each hand a spindle, and having a circular crown on its head. This I conjectured to be a work of Endoios from various tokens, notably its resemblance to the Graces and Seasons which stand before the entrance in the open air and are of white marble.

3. DIPOINOS AND SKYLLIS.

11. Plin. *N. H.* xxxvi. 9 Marmore sculpendo primi

The first to win fame as sculptors in marble were

omnium inclaruerunt Dipoenus et Scyllis geniti in Creta insula etiamnum Medis imperantibus priusque quam Cyrus in Persis regnare inciperet, hoc est Olympiade circiter L. Hi Sicyonem se contulere, quae diu fuit officinarum omnium talium patria. Deorum simulacra publice locauerunt iis Sicyonii, quae prius quam absoluerentur artifices iniuriam questi abiere in Aetolos. Protinus Sicyonem famēs inuasit ac sterilitas moerorque dirus. Remedium petentibus Apollo Pythius respondit, 'si Dipoenus et Scyllis deorum simulacra perfecissent,' quod magnis mercedibus obsequisque impetratum est. Fuere autem simulacra ea Apollinis Dianae Herculis Mineruae (quod e caelo postea tactum est).

Dipoinos and Skyllis, who were born in Crete while the empire of the Medes still lasted, and before Cyrus became king in Persia, i.e. about the fiftieth Olympiad (= 580 B.C.). They repaired to Sikyon, which long remained the home of all such crafts. The Sikyonians contracted with them for statues of the gods, but before they were completed the artists complained that they were ill used and departed to Aetolia. Immediately Sikyon was attacked by famine, barrenness and dire calamity. When they asked relief, the Pythian Apollo answered that it should come 'when Dipoinos and Skyllis should finish the statues of the gods,' a favour which cost them dearly in rewards and attentions. These statues represented Apollo, Artemis, Herakles, and Athena (which last was afterwards struck by lightning).

The date is only approximate, since Cyrus became king in 560 B.C. The calculation may be based on a fact recorded by the

Armenian historian Moses of Chorene, who states that Ardasher (=Cyrus) captured from Croesus (in 546 B. C.) three statues of gilt bronze representing Artemis, Herakles, and Apollo, of which the Herakles at least was a work of Dipoinos and Skyllis. The four statues named by Pliny have been supposed to have formed a group representing the capture of the Delphic tripod by Herakles, but were more probably temple-statues. Pliny states that Ambrakia, Argos, and Kleonai were 'full of the works of Dipoinos,' and that Parian marble (*λυχνίτης*) was the material employed.

12. Paus. ii. 15. 1 (At Kleonai) ἐστὶν ἱερὸν Ἀθηνᾶς, τὸ δὲ ἄγαλμα Σκύλλιδος τέχνη καὶ Διποίνου· μαθητὰς δὲ εἶναι Δαιδάλου σφᾶς, οἱ δὲ καὶ γυναῖκα ἐκ Γόρτυος ἐθέλουσι λαβεῖν Δαίδαλον, καὶ τὸν Δίποινον καὶ Σκύλλιν ἐκ τῆς γυναικὸς οἱ ταύτης γενέσθαι.

(At Kleonai) there is a temple of Athena, and the image is the work of Skyllis and Dipoinos. Some hold them to have been pupils of Daidalos, while others will have it that Daidalos married a woman of Gortyn, and that Dipoinos and Skyllis were his sons by this wife.

μαθητὰς δὲ εἶναι] οἱ μὲν is understood, as in No. 26.

13. Paus. ii. 22. 5 (At Argos) Διοσκούρων ναός, ἀγάλματα δὲ αὐτοί τε καὶ οἱ παῖδες εἰσιν, Ἀναξίς καὶ Μνασίνοιοι, σὺν δὲ σφισιν αἱ μητέρες Ἰλαίειρά τε καὶ Φοίβη, τέχνη μὲν Διποίνου καὶ Σκύλλιδος, ξύλου δὲ ἐβένου· τοῖς δὲ ἵπποις τὰ μὲν πολλὰ ἐβένου καὶ τούτοις, ὀλίγα δὲ καὶ ἐλέφαντος πεποιήται.

(At Argos) is a temple of the Dioskouroi, and statues of themselves and their sons, Anaxis and Mnasi-nous, as well as the mothers of these, Hilaeira and Phoibe, the work of Dipoinos and Skyllis, made of ebony. Their horses too are sculptured mainly in ebony, but partly also in ivory.

14. Clem. Al. Protr. iv.
42 Σκύλλης καὶ Δίποινος
. . . κατεσκευασάτην . . . τὸν
ἐν Τίρυνθι Ἡρακλέους ἀν-
δριάντα καὶ τὸ τῆς Μουνιχίας
Ἀρτέμιδος ξόανον ἐν Σικυῶνι.

Skyllis and Dipoinos
made the statue of Hera-
kles at Tiryns, and the
wooden image of Artemis
Munichia at Sikyon.

4. THE SPARTAN SCULPTORS AT OLYMPIA.

(HEGYLOS, THEOKLES, MEDON, DORYKLEIDAS.)

15. Paus. v. 17. 2 τὰς
δὲ Ἑσπερίδας πέντε ἀριθμὸν
Θεοκλῆς ἐποίησε, Λακεδαι-
μόνιος μὲν καὶ οὗτος, πατὴρ
Ἠγύλου· φοιτῆσαι δὲ καὶ
αὐτὸς παρὰ Σκύλλιν καὶ
Δίποινον λέγεται.

The Hesperids (in the
Heraion at Olympia), five
in number, were made by
Theokles, also a Spartan,
the son of Hegylos: he too
is said to have been a pupil
of Dipoinos and Skyllis.

16. Paus. vi. 19. 8 (The
treasury of the Epidam-
nians) ἔχει μὲν πόλον ἀνεχό-
μενον ὑπὸ Ἀτλαντος· ἔχει δὲ
Ἡρακλέα καὶ δένδρον τὸ παρὰ
Ἑσπερίσι, τὴν μηλέαν, καὶ
περιειλιγμένον τῇ μηλέᾳ τὸν
δράκοντα· κέδρου μὲν καὶ ταῦτα,
Θεοκλέους δὲ ἔργα τοῦ Ἠγύ-
λου· ποιῆσαι δὲ αὐτὸν ὁμοῦ τῷ
παιδί φησι τὰ ἐπὶ τοῦ πόλου
γράμματα.

(The treasury of the
Epidamnians) contains the
heavenly sphere supported
by Atlas, and also Herakles
and the apple-tree of the
Hesperids, with the serpent
coiled about it. These too
are of cedar-wood, the work
of Theokles, the son of
Hegylos, who is stated by
the inscription on the sphere
to have assisted his son in
the making.

17. Paus. vi. 19. 12 Με-
γαρεῖς δὲ οἱ πρὸς τῇ Ἀττικῇ
θησαυρόν τε ὑποδομήσαντο,

The Megarians who live
on the border of Attica
built themselves a treasury,

καὶ ἀναθήματα ἀνέθεσαν ἐς
τὸν θησαυρόν, κέδρου ζῳδία
χρυσῷ διηυθισμένα, τὴν πρὸς
Ἀχελῶν Ἡρακλέους μάχην.
Ζεὺς δὲ ἐνταῦθα καὶ ἡ
Δηϊάνειρα καὶ Ἀχελῶος καὶ
Ἡρακλῆς ἐστίν, Ἄρης τε τῷ
Ἀχελῳ βοηθῶν, εἰστήκει δὲ
καὶ Ἀθηνᾶς ἄγαλμα, ἅτε οὖσα
τῷ Ἡρακλεῖ σύμμαχος· αὕτη
παρὰ τὰς Ἑσπερίδας ἀνάκειται
νῦν τὰς ἐν τῷ Ἡραίῳ. 13. τοῦ
θησαυροῦ δὲ ἐπείργασται τῷ
ἄετῳ ὁ γιγάντων καὶ θεῶν
πόλεμος. . . . τὰ δὲ ἀνα-
θήματα ἐκ παλαιοῦ σφᾶς ἔχειν
εἰκός, ἃ γὰρ ὁ Λακεδαιμόνιος
Μέδων αὐτοῖς Διποίνου καὶ
Σκύλλιδος μαθητῆς ἐποίησε.

and dedicated offerings
therein, figures of cedar-
wood inlaid with gold,
representing the fight of
Herakles against Acheloos.
There is Zeus and Deianeira
and Acheloos and Herakles,
and Ares assisting Ache-
loos. There was also at
one time a statue of
Athena as the ally of
Herakles; but it now
stands beside the Hesper-
ids in the temple of Hera.
On the pediment of the
treasury is wrought the
battle of the gods and
giants. The Megarians
would seem to have pos-
sessed these offerings from
great antiquity, since they
were made for them by
Medon, the Spartan, a pupil
of Dipoinos and Skyllis.

The language of Pausanias is not explicit as to the inclusion of the pediment-sculptures among the works of Medon. Fragments of them were discovered at Olympia (see *F. W.* 294, 5).

Μέδων αὐτοῖς] MSS. Δόντας. The name seems an impossible one, and should no doubt be corrected in accordance with the next No. Brunn makes the contrary change, reading *μεν Δόντα* for *Μέδων-τος* in No. 18.

18. Paus. v. 17. 1 τῆς
Ἡρας δὲ . . ἐν τῷ ναῷ . .
Θέμδος ἅτε μητρὸς τῶν Ὠρώων

In the temple of Hera
there stands an image of
Themis as mother of the

ἄγαλμα ἔστηκε Δορυκλείδου
τέχνη, γένος μὲν Λακεδαι-
μονίου, μαθητοῦ δὲ Διποίνου
καὶ Σκύλλιδος . . . τὴν δὲ
Ἀθηνᾶν κράνος ἐπικειμένην
καὶ δόρυ καὶ ἀσπίδα ἔχουσαν
Λακεδαιμονίου λέγουσιν ἔργον
εἶναι Μέδοντος, τοῦτον δὲ
ἀδελφόν τε εἶναι Δορυκλείδου,
καὶ παρὰ ἀνδράσι διδαχθῆναι
τοῖς αὐτοῖς. . . . τὰ μὲν δὲ
κατειλεγμένα ἐστὶν ἐλέφαντος
καὶ χρυσοῦ.

Seasons. It is the work
of Dorykleidas, a Spartan
by birth, and a pupil of
Dipoinos and Skyllis. The
Athena wearing a helmet
and holding spear and
shield, is said to be the
work of Medon, who, as
is alleged, was the brother
of Dorykleidas, and was
a pupil of the same masters
The above-named works
are of gold and ivory.

The Heraion, which was the oldest temple at Olympia, contained other works of archaic sculpture besides those above mentioned. The Seasons, to which allusion is made in the above passage, were the work of Smilis (v. infr. No. 23). The Athena of Medon is that mentioned in No. 17. On the disposition of these works in the Heraion, see Wernicke, *Jahrb.*, 1894, p. 105 ff., who believes that the temple was converted into a kind of museum at the time of Nero's visit to Olympia.

5. TEKTAIOS AND ANGELION.

19. Paus. ii. 32. 5 μα-
θητὴς δὲ ὁ Κάλλων ἦν Τεκ-
ταίου καὶ Ἀγγελίωνος, οἱ Δη-
λίοις ἐποίησαν τὸ ἄγαλμα τοῦ
Ἀπόλλωνος· ὁ δὲ Ἀγγελίων
καὶ Τεκταῖος παρὰ Διποίνῳ
καὶ Σκύλλιδι ἐδιδάχθησαν.

Kallon was a pupil of
Tektaios and Angelion,
who made the image of
Apollo for the Delians,
and Angelion and Tektaios
learnt their art from Dipoi-
nos and Skyllis.

20. Plut. de Mus. 14
ἡ ἐν Δήλῳ τοῦ ἀγάλματος
αὐτοῦ ἀφ' ὁρυσίς ἔχει μὲν ἐν

The image of him which
is set up at Delos holds in
its right hand a bow and

τῇ δεξιᾷ τόξον, ἐν δὲ τῇ ἀριστερᾷ Χάριτας, τῶν τῆς μουσικῆς ὀργάνων ἐκάστην τι ἔχουσιν· ἡ μὲν γὰρ λύραν κρατεῖ, ἡ δὲ αὐλοῖς, ἡ δὲ ἐν μέσῳ προκειμένην ἔχει τῷ στόματι σύριγγα.

in its left the Graces each of whom has a musical instrument· one holds the lyre, another the flutes, while she that is in the midst presses a pipe to her lips.

This statue of the Delian Apollo is represented on several coins of Athens, *Num. Comm.* CC. xi-xiv.

Athenagoras mentions an Artemis (apparently also at Delos) by the same artists. Their date may be fixed by that of their pupil Kallon (v. *infra*. No. 52), and the style of the Apollo at about 540 B.C.

6. KLEARCHOS.

21. Paus. iii. 17. 6 τῆς Χαλκιοίκου δὲ ἐν δεξιᾷ Διὸς ἄγαλμα Ὑπάτου πεποιῆται, παλαιότατον πάντων ὁπόσα ἐστὶ χαλκοῦ· δι' ὅλου γὰρ οὐκ ἔστιν εἰργασμένον, ἐληλαμένου δὲ ἰδίᾳ τῶν μερῶν καθ' αὐτὸ ἐκάστου συνήρμοσταί τε πρὸς ἄλληλα, καὶ ἦλοι συνέχουσιν αὐτὰ μὴ διαλυθῆναι. Κλέαρχον δὲ αἰδρα Ῥηγῖνον τὸ ἄγαλμα ποιῆσαι λέγουσιν, ὃν Διποίνου καὶ Σκύλλιδος, οἱ δὲ αὐτοῦ Δαιδάλον φασὶν εἶναι μαθητήν.

On the right hand of the goddess of the Brasen House there is an image of Zeus the Highest, the oldest of all works in bronze; for it is not wrought all of one piece, but each part is separately beaten out, and all are held together by rivets that they may not fall asunder. They say that the image was made by Klearchos of Rhegion, who (according to some) was a pupil of Dipoinos and Skyllis, but according to others of Daidalos himself.

The technique here described was known as 'σφυρήλατον.' The best-known example was the golden colossus of Zeus, dedicated by

Periander at Olympia. A divergent tradition as to Klearchos is preserved by Paus. vi. 4, 4, who states that Klearchos was the pupil of Eucheir, and Eucheir of Syadras and Chartas, the Spartans. He also states that Klearchos was the master of Pythagoras of Rhegion (Part II. § 2. 1), which would fix his date approximately at 520 B.C.

With the Daidalidai we may class the two artists whose names follow.

7. SMILIS.

22. Paus. vii. 4. 4 τὸ δ' ἱερὸν τὸ ἐν Σάμῳ τῆς Ἥρας . . . ἐν τοῖς μάλιστα ἀρχαῖον οὐχ ἥκιστα ἂν τις καὶ ἐπὶ τῷ ἀγάλματι τεκμαίροιτο· ἔστι γὰρ δὴ ἀνδρὸς ἔργον Αἰγινητοῦ, Σμίλιδος τοῦ Εὐκλείδου. οὗτος ὁ Σμίλις ἐστὶν ἡλικίαν κατὰ Δαίδαλον, δόξης δὲ οὐκ ἐς τὸ ἴσον ἀφίκετο.

The temple of Hera at Samos may be reasonably thought one of the oldest in existence, notably because of the statue; for it is the work of an Aeginetan, Smilis the son of Eukleides. This Smilis was a contemporary of Daidalos, but never attained the same height of fame.

The statue is represented on coins of Samos (Gardner, *Samos and Samian Coins*, Pl. v, 1-9); it was richly draped, and held fillets in each hand. Smilis was perhaps a Samian by birth, as is indicated by the statement of Pliny, *N. H.* xxxvi. 90, that the 'labyrinth of Lemnos,' i.e. the Heraion of Samos, was the work of 'Smilis et Rhoecus et Theodorus indigenae' (v. infr. No. 32 note).

23. Paus. v. 17. 1 (τῆς Ἥρας δὲ ἐν τῷ ναῷ) καθημένας ἐπὶ θρόνων Ὡρας ἐποίησεν ὁ Σμίλις.

(In the temple of Hera) are the Seasons seated on thrones, the work of Smilis.

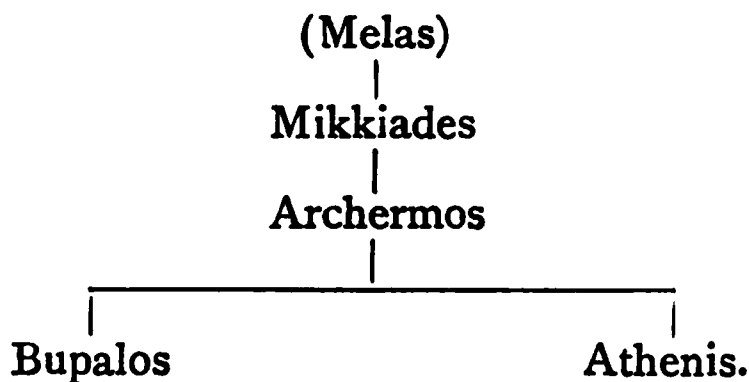
At Olympia, v. supr. No. 18.

8. CHEIRISOPHOS.

24. Paus. viii. 53. 7 (At Tegea) Ἀπόλλωνος ναὸς καὶ ἄγαλμα ἐπίχρυσον· Χειρίσοφος δὲ ἐποίησε, Κρήης μὲν γένος, ἡλικίαν δὲ αὐτοῦ καὶ τὸν διδάξαντα οὐκ ἴσμεν. ἡ δὲ δόλαιτα ἢ ἐν Κνωσῷ Δαιδάλῳ παρὰ Μίνῳ συμβᾶσα ἐπὶ μακρότερον δόξαν τοῖς Κρησὶ καὶ ἐπὶ ξοάνων ποιήσκει παρεσκεύασε. παρὰ δὲ τῷ Ἀπόλλωνι ὁ Χειρίσοφος ἔστηκε λίθου πεποιημένος.

(At Tegea) there is a temple of Apollo and a gilded image, made by Cheirisophos, a Cretan by birth, whose date and teacher I do not know. But the residence of Daidalos at the court of Minos made the Cretans long famous for the making of wooden images. Beside the Apollo stands a portrait of Cheirisophos in marble.

§ 2. THE SCULPTORS OF CHIOS.



25. Plin. *N. H.* xxxvi. 11 Cum hi essent, iam fuerat in Chio insula Melas sculptor, dein filius eius Micciades, ac deinde nepos Archermus, cuius filii Bupalus et Athenis uel clarissimi in ea scientia fuere

Before their time the sculptor Melas had already lived on the island of Chios, and after him his son Mikkiades and his grandson Archermos, whose sons Bupalos and Athenis were the most famous masters

Hipponactis poetae aetate, quem certum est LX. Olympiade fuisse. Quodsi quis horum familiam ad proauom usque retro agat, inueniat artis eius originem cum Olympiadum initio coepisse. 12. Hipponacti notabilis foeditas uoltus erat, quam obrem imaginem eius lasciuia iocorum hi proposuere ridentium circulis, quod Hipponax indignatus destrinxit amaritudinem carminum in tantum, ut credatur aliquis ad laqueum eos compulisse. Quod falsum est. Complura enim in finitimis insulis simulacra postea fecere, sicut in Delo, quibus subiecerunt carmen, non uitibus tantum censeri Chion, sed et operibus Archermi filiorum. 13. Ostendunt et Lasii Dianam manibus eorum factam; in ipsa Chio narrata est operis eorum Dianae facies in sublimi posita, cuius uoltum intrantes tristem, exeuntes hilarem putant. Romae signa eorum sunt in Palatina aede Apollinis in fas-

of their craft in the time of the poet Hipponax, who is known to have lived in the 60th Olympiad (540 B.C.). If their line is traced back to the great-grandfather, it will be found that the art took its rise at the beginning of the Olympiads. Hipponax was remarkable for the ugliness of his face, for which reason they exposed his portrait in wanton mockery to jesting crowds, until Hipponax in indignation turned the weapons of his bitterest satire against them with such effect that—as some believe—he drove them to hang themselves. This is not the case: for they afterwards made many statues in the neighbouring islands, as for example in Delos, where their work bore a metrical inscription, stating that Chios was famed not only for its vines but also for the works of the sons of Archermos. The people of Lasos display an Artemis fashioned by their hands:

tigio et omnibus fere quae fecit diuos Augustus. Patris quoque eorum et Deli fuere opera et in Lesbo insula.

and it is stated that in Chios itself there is a figure of Artemis, made by them and set on a high pedestal, whose expression seems gloomy as one enters her shrine, and cheerful as one departs. At Rome their statues stand on the gable of the temple of Apollo on the Palatine, and on almost all the temples built by Augustus the Divine. Their father's works, too, were to be seen both in Delos and on the island of Lesbos.

hi] Dipoinos and Skyllis. The words follow No. 11.

Melas] In all probability the local hero of Chios, son of Oino-
pion. The confusion may have arisen from the misunderstanding of a phrase in a metrical inscription, *perhaps* of 'Μέλανος πατρώϊον ἄστυ' in the inscription quoted below (No. 26 note).

Olympiadum initio] Pliny erroneously reckons 60 years (a full life) to a generation.

Lasii] A variant is 'Iasii.' Iasos is in Caria, Lasos in Crete.

in fastigio] Either (1) 'on the gable.' The figures would then be ἀκρωτήρια such as those from the temple of Aegina, *F. W.* 84, 85. Or (2) 'in the pediment.' Petersen conjectures that a fragmentary kneeling Amazon from the Villa Ludovisi (*Röm. Mitth.* iv. 86 f.) formed part of the group.

26. Schol. Ar. Av. 573
νεωτερικὸν τὸ τὴν Νίκην καὶ τὸν
Ἔρωτα ἐπτερῶσθαι. Ἀρχερ-
μον γάρ φασι τὸν Βουπάλου

The representation of Victory and Love with wings is of recent origin: for according to some it

καὶ Ἀθήνιδος πατέρα, οἱ δὲ
Ἀγλαοφῶντα τὸν Θάσιον ζώ-
γραφον, πτηνὴν ἐργάσασθαι
τὴν Νίκην.

was Archermos, the father
of Bupalos and Athenis,
according to others, Aglaoph-
phon the Thasian painter,
who represented Victory
winged.

It is natural to combine with this notice the so-called 'Nike of Delos,' now in the Central Museum at Athens (Brunn-Bruckmann, 36). The plinth, which *almost* certainly belongs to it, bears an inscription variously restored (Löwy 1). Lolling's restoration reads:—

Μικκιά[δης τόδ' ἄγαλ]μα καλόν [μ' ἀνέθηκε καὶ υἱός]
Ἀρχερμος (σ)ο[φ]ίησιν Ἐκηβόλ[ω ἐκτελέσαντες]
Οἱ Χῖοι Μέλ[α]ν[ος] πατρώϊον ἄσ[τυ νέμουντες].

But Mr. Ernest Gardner (*Class. Rev.* 1893, p. 140) has shown cause for regarding the readings [ἄγαλ]μα in l. 1 and Μέλανος l. 3 (for which he reads *μεγάλως*) as impossible. An inscription from the Akropolis (*Δελτ. Ἀρχ.* 1889, p. 119) reads Ἀρχερμος ἐποίησεν ὁ Χῖος | Ἰφιδίκη μ' ἀνέθηκεν Ἀθηναῖα πολιούχῳ. Both inscriptions date from the second half of the sixth century B.C.

Ἀρχερμον] A certain correction for Ἀρχερνον MSS.

φασι] For the omission of οἱ μέν cf. No. 21 ad fin.

Ἀγλαοφῶντα] The father of Polygnotos. See Brunn, *K. G.* II². 10.

27. Paus. iv. 30. 6 Βού-
παλος δέ, ναούς τε οἰκοδομή-
σασθαι καὶ ζῶα ἀνὴρ ἀγαθὸς
πλάσαι, Σμυρναίοις ἄγαλμα
ἐργαζόμενος Τύχης πρῶτος
ἐποίησεν ὧν ἡμεῖς ἴσμεν πόλον
τε ἔχουσιν ἐπὶ τῇ κεφαλῇ καὶ
τῇ ἐτέρᾳ χειρὶ τὸ καλούμενον
Ἀμαλθείας κέρας ὑπὸ Ἑλ-
λήνων.

Bupalos, a celebrated
temple-architect and sculp-
tor, in making a statue of
Fortune for the people of
Smyrna, was the first, so
far as I know, to represent
her with a circular crown
on her head and that which
the Greeks call 'Amalthea's
horn' in one hand.

ζῶα . . . πλάσαι] Of sculpture generally, as ζῶα γράφειν, later
ζωγραφεῖν, of painting. ζῶα = 'figures' in art generally, so of
a statue in No. 35, where see note.

28. Paus. ix. 35. 6 ὅστις δὲ ἦν ἀνθρώπων ὁ γυμνὰς πρῶτος Χάριτας ἤτοι πλάσας ἢ γραφῇ μιμησάμενος, οὐχ οἶόν τε ἐγένετο πυθέσθαι με· ἐπεὶ τά γε ἀρχαιότερα ἐχούσας ἐσθῆτα οἷ τε πλάσται καὶ κατὰ ταῦτὰ ἐποιοῦν οἱ ζῳγράφοι· καὶ Σμυρναίοις . . . ἐν τῷ ἱερῷ τῶν Νεμέσεων ὑπὲρ τῶν ἀγαλμάτων χρυσοῦ Χάριτες ἀνάκεινται, τέχνη Βουπάλου . . . Περγαμηνοῖς δὲ ὡσαύτως ἐν τῷ Ἀττάλου θαλάμῳ, Βουπάλου καὶ αὐται.

I could not discover who was the first man to represent the Graces nude, either in sculpture or in painting. For in old times both sculptors and painters represented them draped. And at Smyrna in the temple of the Nemeseis there stand dedicated golden Graces above the images, the work of Bupalos. There are also statues of the Graces by Bupalos in the chamber of Attalos at Pergamon.

A base with the fragmentary inscription . . . [εἰργ]άσ(σ)ατο Χῖος found at Pergamon (Fränkel, *Die Inschriften von Pergamon*, No. 46) may have belonged to the latter group.

§ 3. EARLY WORK IN METAL.

1. GLAUKOS OF CHIOS.

29. Hdt. i. 25 ἀνέθηκε δὲ (ὁ Ἀλυάττης) ἐς Δελφοὺς κρητῆρά τε ἀργύρεον μέγαν καὶ ὑποκρητηρίδιον σιδήρεον κολλητόν, θέης ἄξιον διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων,

(Alyattes) dedicated at Delphi a large silver bowl and a stand of soldered iron, one of the most remarkable offerings to be seen at Delphi, the work of Glaukos

Γλαύκου τοῦ Χίου ποίημα, ὃς
μοῦνος δὴ πάντων ἀνθρώπων
σιδήρου κόλλησιν ἐξεῖρε.

of Chios, who was the sole
inventor of the soldering of
iron.

Alyattes reigned 617-560 B.C. The date given by the chronologers for Glaukos (Ol. 22 = 672 B.C.) is consequently too high.

30. Paus. x. 16. 1 τῶν δὲ
ἀναθημάτων, ἃ οἱ βασιλεῖς
ἀπέστειλαν οἱ Λυδῶν, οὐδὲν ἔτι
ἦν αὐτῶν εἰ μὴ σιδηρεῖν μόνον
τὸ ὑπόθημα τοῦ Ἀλυάτιου
κρατῆρος. τοῦτο Γλαύκου μὲν
ἐστὶν ἔργον τοῦ Χίου, σιδή-
ρου κόλλησιν ἀνδρὸς εὐρόντος·
ἔλασμα δὲ ἕκαστον τοῦ ὑπο-
θήματος ἐλάσματι ἄλλῃ προσ-
εχὲς οὐ περόναις ἐστὶν ἢ
κέντροις, μόνη δὲ ἡ κόλλα
συνέχει τε καὶ ἐστὶν αὕτη τῇ
σιδήρῳ δεσμός· σχῆμα δὲ τοῦ
ὑποθήματος κατὰ πύργον μά-
λιστα ἐς μύουρον ἀνιόντα ἀπὸ
εὐρυτέρου τοῦ κάτω· ἐκάστη δὲ
πλευρὰ τοῦ ὑποθήματος οὐ διὰ
πάσης πέφρακται, ἀλλὰ εἰσιν
αἱ πλάγαι τοῦ σιδήρου ζῶναι
ὥσπερ ἐν κλίμακι οἱ ἀνα-
βασμοί· τὰ δὲ ἐλάσματα τοῦ
σιδήρου τὰ ὀρθὰ ἀνέστραπται
κατὰ τὰ ἄκρα ἐς τὸ ἐκτός· καὶ
ἔδρα τοῦτο ἦν τῇ κρατῇρι.

Of the offerings sent by
the kings of Lydia none
remained but the iron
stand of the bowl of
Alyattes. This is the work
of Glaukos of Chios, the
inventor of the soldering of
iron; and each plate of the
stand is joined to the next,
not with pins or rivets, but
with solder alone, which
holds them together and
acts as a binding material
to the iron: and the form
of the stand is like that of
a tower in the shape of
a truncated cone resting on
the broader base: the sides
of the stand are not entirely
closed, but there are cross-
bars of iron like the rungs
of a ladder, while the up-
right plates are bent out-
wards at the top, and thus
form a support, on which
the bowl rests.

31. Ath. v. 210 C Γλαύ-
κου . . τοῦ Χίου τὸ ἐν Δελφοῖς
ὑπόστημα . . ὡς ἀληθῶς θέας
ἄξιον διὰ τὰ ἐν αὐτῷ ἐντετο-
ρευμένα ζωδάρια καὶ ἄλλα
τινὰ ζωύφια καὶ φυτάρια, ἐπιτί-
θεσθαι ἐπ' αὐτῷ δυνάμενα καὶ
κρατήρας καὶ ἄλλα σκεύη.

The stand of Glaukos of
Chios at Delphi is really
remarkable, by reason of
the small figures carved
upon it as well as other
animal and vegetable forms,
while bowls and other
vessels can be placed on it.

Instances of similar forms are found in early pottery and bronze ;
cp. the representation on a Phoenician silver bowl (*M. d. I.* ix. 31. 1).
The decoration (friezes of animals, plant-forms, &c.) is in the style
of Phoenician metal-work and Corinthian vases (cp. Brunn,
Griechische Kunstgeschichte, I. chap. 3.).

2. THE SCULPTORS OF SAMOS.

(RHOIKOS, THEODOROS, TELEKLES.)

32. Paus. viii. 14. 8
διέχεαν δὲ χαλκὸν πρῶτοι καὶ
ἀγάλματα ἐχωνείσαντο 'Ροῖ-
κός τε Φιλέου καὶ Θεόδωρος
Τηλεκλέους Σάμιοι.

The first to cast statues
in molten bronze were the
Samians Rhoikos, the son
of Phileas, and Theodoros,
the son of Telekles.

Rhoikos and Theodoros were architects as well as sculptors.
Hdt. iii. 60 states that Rhoikos built the Heraion at Samos, while
Plin. *N. H.* xxxvi. 90 attributes what is probably the same building
under the name of the 'labyrinth of Lemnos' to Rhoikos, Theo-
doros, and Smilis. Theodoros made a silver bowl for Croesus
(conquered 546 B.C.), and the famous ring of Polykrates (died
circ. 520 B.C.) ; and this date accords with an inscription found on
the Akropolis of Athens (Εφ. 'Αρχ. 1886, Pl. vi. 5, *Coll. I*, Fig. 72),
which reads Θεό[δωρ]ος ἀγ[άλμα ἐποίησεν] in Ionic characters

33. Paus. x. 38. 6 Θεο-
δώρου μὲν δὴ οὐδὲν ἔτι οἶδα
ἐξευρῶν ὅσα γε χαλκοῦ
πεποιημένα· ἐν δὲ Ἀρτέμιδος

I can find no trace of
any work by Theodoros, at
least in bronze ; but in
the temple of Artemis at

τῆς Ἐφεσίας πρὸς τὸ οἶκημα
ἐρχομένῳ τὸ ἔχον τὰς γραφὰς
λίθου θριγκὸς ἐστὶν ὑπὲρ τοῦ
βωμοῦ τῆς Πρωτοθρονίας
καλουμένης Ἀρτέμιδος· ἀγάλ-
ματα δὲ ἄλλα τε ἐπὶ τοῦ θριγ-
κοῦ καὶ γυναικὸς εἰκὼν πρὸς
τῷ πέρατι ἕστηκε, τέχνη τοῦ
Ῥοίκου, Νύκτα δὲ οἱ Ἐφέσιοι
καλοῦσι.

Ephesos, at the approach
to the chamber containing
the paintings, there is a
marble cornice above the al-
tar of Artemis Protothronia,
as she is called, and among
other statues on the cornice
there is a figure of a woman,
standing close to the end,
which the Ephesians call
Night. This is the work of
Rhoikos.

34. Plin. *N. H.* xxxiv.
83 Theodorus, qui labyrin-
thum fecit, Sami ipse se
ex aere fudit, praeter simi-
litudinis mirabilem famam
magna subtilitate celebra-
tus; dextra limam tenet,
laeua tribus digitis quad-
rigulam tenuit translata
Praeneste, tantae paucitatis
ut miraculo fictam eam
currumque et aurigam in-
tegeret alis simul facta
musca.

Theodoros, the builder
of the labyrinth, cast his
own portrait in bronze at
Samos. This is famous, not
only because of the marvel-
lous likeness, but also be-
cause of the minuteness of
the work; in the right hand
is a file, while the left held
in three fingers a tiny four-
horse chariot, now removed
to Praeneste, so minute and
marvellously wrought that
a fly, made with it, covered
team, car, and driver with
its wings.

The rationalistic explanation of this story is that the statue held
the symbols of Theodoros' cunning as goldsmith and gem-engraver
—the latter being a scarab engraved with the design of a chariot.
As, however, a precisely similar object is attributed to one Myr-
mekides, an artist of unknown date, whose skill in minute

workmanship was proverbial (cp. vii 85 Myrmecides . . . inclauit quadriga . . . quam musca integeret alis. xxxvi. 43 M. cuius quadrigam cum agitatore operuit alis musca), and (doubtfully) to Pheidias himself by Julian, *Epist.* 8, p. 377 A, the story is in all probability entirely apocryphal.

miraculo fictam] Sillig's correction of '*miraculo pictam*' of the best MS. The rest have '*totam*.' For '*miraculo*' cp. ix. 93 *reliquiae* . . . *miraculo pendere pondo DCC.*

35. Diod. i. 98 Τηλεκλέα καὶ Θεόδωρον τοὺς 'Ροίκου μὲν υἱούς, κατασκευάσαντας δὲ τοῖς Σαμίοις τὸ τοῦ 'Απόλλωνος τοῦ Πυθίου ξόανον. τοῦ γὰρ ἀγάλματος ἐν Σάμῳ μὲν ὑπὸ Τηλεκλέους ἱστορεῖται τὸ ἥμισυ δημιουργηθῆναι, κατὰ δὲ τὴν Ἐφεσον ὑπὸ τοῦ ἀδελφοῦ Θεοδώρου τὸ ἕτερον μέρος συντελεσθῆναι, συντεθέντα δὲ πρὸς ἄλληλα τὰ μέρη συμφωνεῖν οὕτως ὥστε δοκεῖν ὅφ' ἐνὸς τὸ πᾶν σῶμα κατεσκευάσθαι. τοῦτο δὲ τὸ γένος τῆς ἐργασίας παρὰ μὲν τοῖς Ἑλλησι μηδαμῶς ἐπιτηδεύεσθαι, παρὰ δὲ τοῖς Αἰγυπτίοις μάλιστα συντελεῖσθαι . . . τὸ δὲ ἐν τῇ Σάμῳ ξόανον συμφώνως τῇ τῶν Αἰγυπτίων φιλοτεχνίᾳ κατὰ τὴν κορυφὴν διχοτομούμενον διορίζειν τοῦ ζώου τὸ μέσον μέχρι τῶν αἰδολῶν, ἰσάζον ὁμοίως ἑαυτῷ πάντοθεν. εἶναι δ' αὐτὸ λέγουσι

Telekles and Theodoros the sons of Rhoikos, who made the statue of the Pythian Apollo for the Samians. The story runs that one half of the image was made at Samos by Telekles, while the other half was fashioned at Ephesos by his brother Theodoros, and that when the parts were joined together they fitted so exactly that the whole figure appeared to be the work of one artist. This method of working was never practised by the Greeks, but was in common use among the Egyptians. And the statue at Samos, being made in accordance with the Egyptian system, is bisected by a line which runs from the crown of the head through the centre of the figure to

κατὰ τὸ πλεῖστον παρεμφερὲς
τοῖς Αἰγυπτίοις, ὥς ἂν τὰς μὲν
χεῖρας ἔχον παρατεταμένας, τὰ
δὲ σκέλη διαβεβηκότα.

the groin, and divides it
into precisely equal and
similar halves. They say
that it resembled Egyptian
works as closely as possible,
with its arms hanging by
its sides and its legs parted.

[ξύανον] The word is used not in the restricted sense of a *wooden* image found in Pausanias, but with the general meaning 'statue.' Cp. No. 112.

[ζῶνι] Like ζῶδιον, a 'figure,' here 'statue.' Thus the figures in the frieze of the Erechtheum are called ζῶα CIA. I. 322, ζῶδια CIA. I. 324C.

3. GITIADAS OF SPARTA.

36. Paus. iii. 17. 2
ἐνταῖθα Ἀθηνᾶς ἱερὸν πε-
ποιήται, Πολιούχου καλου-
μένης καὶ Χαλκιοίκου τῆς
αὐτῆς . . . Λακεδαιμόνιοι . . .
τόν τε ναὸν ὁμοίως καὶ τὸ
ἄγαλμα ἐποίησαντο Ἀθηνᾶς
χαλκοῦν· Γιτιάδας δὲ ἐίργασατο
ἄνθρωπος ἐπιχώριος . . . ἐπείρ-
γασται δὲ τῷ χαλκῷ πολλὰ μὲν
τῶν ἄθλων Ἡρακλέους, πολλὰ
δὲ καὶ ὧν ἐθελοντῆς κατώρ-
θωσε, Τυνδάρεω τε τῶν παίδων
ἄλλα τε καὶ ἡ τῶν Λευκίπ-
που θυγατέρων ἄρπαγή· καὶ
Ἡφαιστος τὴν μητέρα ἐστὶν
ἀπολύων τῶν δεσμῶν . . .
Περσεΐ δ' ἐς Λιβύην καὶ ἐπὶ
Μέδουσαν ὠρμημενῶ διδοῦσαι

Here there is a temple of
Athena, who is called Ward-
ress of the city and also
Goddess of the Brasen
House. The Spartans
caused both the temple
and the image of Athena
to be made of bronze.
The work was done by
Gitiadas, a native of Sparta.
On the bronze there are
wrought in relief many of
the labours of Herakles,
and of the exploits which
he performed of his free
will, and the deeds of the
sons of Tyndareos, amongst
others the rape of the
daughters of Leukippos:

νύμφαι δῶρά εἰσι κυνῆν καὶ
τὰ ὑποδήματα, ὑφ' ὧν οἰσθή-
σεσθαι διὰ τοῦ ἀέρος ἔμελλεν.
ἐπείργασται δὲ καὶ τὰ ἐς τὴν
'Αθηνᾶς γένεσιν, καὶ 'Αμφι-
τρίτη καὶ Ποσειδῶν, ἃ δὴ
μέγιστα καὶ μάλιστα ἦν ἐμοὶ
δοκεῖν θέας ἄξια.

and there is Hephaistos releasing his mother from her bonds. Perseus is bound for Libya to fight with Medusa, and the Nymphs are giving him gifts—a helmet, and the sandals which were to bear him through the air. The story of the birth of Athena is also represented, and Amphitrite and Poseidon. These are the most prominent, and, to my thinking, the most remarkable of the reliefs.

ἐνταῦθα] On the Akropolis of Sparta. The statue is represented on coins of Sparta and Melos (*Num. Comm.* N. xiii-xv). The body is in the form of a column divided into horizontal bands. It is uncertain whether the reliefs decorated these bands—representing woven patterns—or the walls of the temple.

Ἡφαίστος] Hera hurled Hephaistos down from heaven, and in revenge he presented her with a chair from which she could not rise. Dionysos made him drunk, and brought him back to heaven to release her.

37. Paus. iii. 18. 7 τὰ δὲ
ἐν 'Αμύκλαις θέας ἄξια, . . .
τρίποδες χαλκοῖ . . . ὑπὸ μὲν
δὴ τῷ πρώτῳ τρίποδι 'Αφρο-
δίτης ἄγαλμα ἔστηκεν, Ἀρτεμις
δὲ ὑπὸ τῷ δευτέρῳ. Γιτιάδα
καὶ αὐτοὶ τέχνη καὶ τὰ
ἐπείργασμένα.

Among the notable sights of Amyklai are certain bronze tripods. The first tripod is supported by an image of Aphrodite, the second by one of Artemis. Both the tripods and the sculptures which adorn them are the work of Gitiadas.

Paus. mentions a story that these tripods were dedicated from the spoil taken in the first Messenian war (in the eighth or seventh century B.C.), but this is clearly impossible. There was a third tripod, the work of Kallon of Aegina (v. *infr.* No. 53); but we cannot be certain that it was dedicated at the same time.

4. BATHYKLES OF MAGNESIA.

38. Paus. iii. 18. 9 By the hand of Bathy-
 Βαθυκλέους δὲ Μάγνητος δὲ kles the Magnesian, who
 τὸν θρόνον ἐποίησε τοῦ Ἀμυ- made the throne of Apollo
 κλαίου, ἀναθήματα ἐπεχειργασ- at Amyklæ, are certain
 μένα τῷ θρόνῳ Χάριτες καὶ votive offerings made after
 ἄγαλμα δὲ Λευκοφρύνης ἐστὶν the completion of the
 Ἀρτέμιδος. throne — Graces and an
 image of Artemis Leuko-
 phryne.

The throne is described at length by Pausanias in the following sections (see the reconstruction by Furtw., *Meisterwerke*, p. 706). Bathykles was employed to utilize the present of gold sent by Croesus to Sparta in the decoration of the temple of Apollo at Amyklai.

Λευκοφρύνης] Artemis Leukophryne (or Leukophryene) had a famous temple at Magnesia on the Maeander, the home of Bathykles (Dittenberger, *Syll.* 171, 84, Tac. *Ann.* iii. 62).

§ 4. THE EARLIEST PORTRAITS OF ATHLETES.

39. Plin. *N. H.* xxxiv. 16 It was not the custom to
 Effigies hominum non sole- represent the features of
 bant exprimi nisi aliqua individuals unless they had
 illustri causa perpetuitatem earned immortality by
 merentium, primo sacrorum some special distinction.

certaminum uictoria maximeque Olympiae, ubi omnium qui uicissent statuas dicari mos erat, eorum uero qui ter ibi superauissent ex membris ipsorum similitudine expressa, quas iconicas uocant.

The first of such was a victory in the sacred games, and especially at Olympia, where it was the custom to dedicate statues of all victors, while in the case of those thrice victorious the actual features were portrayed. Such statues are called 'iconic.'

40. Paus. vi. 18. 7 πρῶται δὲ ἀθλητῶν ἀνετέθησαν ἐς Ὀλυμπίαν εἰκόνες Πραξιδάμαντός τε Αἰγινητοῦ νικήσαντος πυγμῇ τὴν ἐνάτην Ὀλυμπιάδα ἐπὶ ταῖς πεντήκοντα, καὶ Ὀπουντίου Ῥηξιβίου παγκρατιαστὰς καταγωνισαμένου, μιᾷ πρὸς ταῖς ἐξήκοντα Ὀλυμπιάδι. αὗται κεῖνται μὲν αἱ εἰκόνες οὐ πρόσω τῆς Οἰνομάου κίονος, ξύλου δέ εἰσι ἐργασμέναι, Ῥηξιβίου μὲν συκῆς, ἥ δὲ τοῦ Αἰγινητοῦ κυπαρίσσου, καὶ ἦσσαν τῆς ἐτέρας πεπονηκυῖά ἐστιν.

The first portraits of athletes dedicated at Olympia were those of Praxidamas of Aegina, victorious in boxing in the 59th Olympiad (544 B.C.) and Rhexibios of Opus, victorious in the pankration in the 61st Olympiad (536 B.C.). These figures stand not far from the pillar of Oinomaos, and are made of wood. The portrait of Rhexibios is of fig-wood, while that of the Aeginetan is of cypress, and has suffered less than the other.

τῆς Οἰνομάου κίονος] A wooden column at Olympia, carefully preserved as a relic of the palace of Oinomaos (Paus. v. 20. 6).

41. Paus. viii. 40. 1 Φιγαλεῦσι δὲ ἀνδριάς ἐστιν ἐπὶ τῆς ἀγορᾶς Ἀρραχίωνος τοῦ

In the market-place at Phigaleia stands a portrait of Arrhachion, the pankra-

παγκρατιαστοῦ, τά τε ἄλλα ἀρχαῖος καὶ οὐχ ἥκιστα ἐπὶ τῷ σχήματι· οὐ διεστᾶσι μὲν πολὺ οἱ πόδες, καθεῖνται δὲ παρὰ πλευρᾷ αἱ χεῖρες ἄχρι τῶν γλουτῶν· πεποιήται μὲν δὲ ἡ εἰκὼν λίθου, λέγουσι δὲ καὶ ἐπίγραμμα ἐπ' αὐτῇ γραφῆναι· καὶ τοῦτο μὲν ἠφάνισται ὑπὸ τοῦ χρόνου. τῷ δὲ Ἀρραχίῳ ἐγένοντο Ὀλυμπικαὶ νῖκαι δύο μὲν Ὀλυμπιάσι ταῖς πρὸ τῆς τετάρτης καὶ πεντηκοστῆς.

tiast, which is archaic in style, and especially in attitude. The feet are not far apart, and the hands hang down by the sides as far as the buttocks. The portrait is made of marble, and it is alleged that there was an inscription painted upon it ; but this has disappeared through lapse of time. Arrhachion gained two Olympic victories in the Olympiads which preceded the 54th (564 B.C.).

Paus. (vi. 15. 8) also mentions a portrait of the Spartan Eutelidas, victorious as a boy in wrestling and the five contests in the 38th Olympiad (628 B.C.). But the date rests on his own inference, and is inconsistent with the statement of No. 40. The statue was, however, archaic, and the inscription no longer legible.

PART II

ARCHAIC AND TRANSITIONAL
SCULPTURE

Nos. 42-95.

§ I. THE ARCHAIC SCHOOLS.

I. ARGOS.

(a) AGELADAS.

Date.—Determined by (1) his statues of Olympic victors—Anochos 520, Kleosthenes 516, Timasitheos executed in 507 (Hdt. v. 72); (2) the inscription of his son (or slave) Argeiadas on the base of a chariot-group dedicated at Olympia by Praxiteles, Συρακόσιος . . . καὶ Καμαριναῖος (Löwy 30). Kamarina was destroyed and its inhabitants removed to Syracuse in 484 B.C. Pliny states that he was the teacher of Myron and Polykleitos, but this is improbable in the first case, and impossible in the second. The statement that he was the teacher of Pheidias (No. 43) has no early authority.

42. Paus. iv. 33. 2. (At Ithome.) τὸ δὲ ἄγαλμα τοῦ Διὸς Ἀγελάδα μὲν ἐστὶν ἔργον, ἐποιήθη δὲ ἐξ ἀρχῆς τοῖς οἰκήσασιν ἐν Ναυπάκτῳ Μεσσηνίων.	(At Ithome.) The image of Zeus is the work of Ageladas, and was originally made for the Messenians who settled at Naupaktos.
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The Messenians were probably transferred to Naupaktos about 46½ (whether we read τετάρτῳ ἔτει in Thuc. i. 103. 1 or adopt the earlier date (46½) for the revolt of the Helots, as is done by Wilamowitz, *Aristoteles und Athen*, ii. 295), so that we must not take the words of Pausanias as a note of chronology. The statue is represented on the coins of Messene, *Num. Comm. PP.* iv, v.

43. Schol. Ar. Ran. 504 ἡ Μελίτη δῆμος τῆς Ἀττικῆς . . . ἔστι δὲ καὶ ἐκεῖ Ἡρα-	Melite is a deme of Attica, where there is a celebrated temple of Hera-
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κλέους ἐπιφανεστάτου ἱερὸν
 Ἀλεξικάκου τὸ δὲ τοῦ Ἡρα-
 κλέους ἄγαλμα ἔργον Ἀγελά-
 δου τοῦ Ἀργείου τοῦ διδασκά-
 λου Φειδίου. ἡ δὲ ἰδρυσις
 ἐγένετο κατὰ τὸν μέγαν λοι-
 μόν.

kles, the Averter of Ill.
 The image of Herakles is
 the work of Ageladas of
 Argos, the teacher of
 Pheidias, and it was set up
 at the time of the great
 plague.

The Scholiast refers to the plague of 430, but this would give far too late a date. A plague about 500 B.C. is attested by the epitaph λοι]μῶ θανούσης εἰμὶ [σῆ]μα Μυρ(ρ)ίνης (*CIA.* i. 475).

44. Anth. Plan. iv. 220.

Ἀντιπάτρου Σιδωνίου.

Τρίζυγες αἱ Μοῦσαι τᾷδ' ἕστα-
 μεν· ἃ μίᾳ λωτούς,
 ἃ δὲ φέρει παλάμαις βάρ-
 βιτον, ἃ δὲ χέλυν.
 ἃ μὲν Ἀριστοκλῆος ἔχει χέλυν,
 ἃ δ' Ἀγελάδα
 βάρβιτον, ἃ Καναχᾶ δ'
 ὕμνοπόλους δόνακας.

ANTIPATER OF SIDON.

Here stand we Muses
 three; one bears in her
 hand the flutes, one the bar-
 bitos, one the lyre. The
 Muse of Aristokles holds
 the lyre, that of Ageladas
 the barbitos, that of Kan-
 achos the reeds that make
 music.

On Kanachos and Aristokles of Sicyon v. *infr.* Nos. 49 ff. The χέλυν may be illustrated by the 'School' vase of Duris (*M. d. I.* ix. 54); the βάρβιτος by Benndorf, *Griech. und sicil. Vasenbilder*, xli. 2.

45. Paus. x. 10. 6 Ταραν-
 τίνων δὲ οἱ ἵπποι οἱ χαλκοὶ
 καὶ αἰχμάλωτοι γυναῖκες ἀπὸ
 Μεσσαπίων εἰσίν, ὁμόρων τῇ
 Ταραντίνων βαρβάρων, Ἀγε-
 λάδα δὲ ἔργα τοῦ Ἀργείου.

The bronze horses of the
 Tarentines and the captive
 women are offerings from
 the spoils of the Messa-
 pians, who are barbarous
 neighbours of Tarentum;
 they are the work of Age-
 ladas of Argos.

At Delphi.

46. Paus. vi. 10. 6 ἐπὶ δὲ τῷ Παντάρκει Κλεοσθένους ἐστὶν ἄρμα ἀνδρὸς Ἐπιδάμνιου. τοῦτο ἔργον . . . ἐστὶν Ἀγελάδα . . . ἐνίκα μὲν δὴ τὴν ἕκτην Ὀλυμπιάδα καὶ ἐξηκοστὴν ὁ Κλεοσθένης, ἀνέθηκε δὲ ὁμοῦ τοῖς ἵπποις αὐτοῦ τε εἰκόνα καὶ τὸν ἡνίοχον. ἐπιγέγραπται δὲ καὶ τῶν ἵππων τὰ ὀνόματα, Φοῖνιξ καὶ Κόραξ, ἐκατέρωθεν δὲ οἱ παρὰ τὸ ζυγόν, κατὰ μὲν τὰ δεξιὰ Κνακίας, ἐν δὲ τῇ ἀριστερᾷ Σάμος· καὶ ἐλεγείον τόδ' ἐστὶν ἐπὶ τῷ ἄρματι

Κλεοσθένης μ' ἀνέθηκεν ὁ Πόντιος
ἐξ Ἐπιδάμνου
νικήσας ἵπποις καλὸν ἀγῶνα
Διός.

Next to Pantarkes is the chariot of Kleosthenes the Epidamnian. This is the work of Ageladas. Kleosthenes was victorious in the 66th Olympiad (516 B.C.), and dedicated portraits of himself and his charioteer along with his team. The names of the horses also are inscribed, Phoinix and Korax, and the trace-horses on either side, Knakias on the right and Samos on the left. And on the chariot is the following couplet:—

Kleosthenes of Pontos from Epidamnos dedicated me, when his team won the victory in the noble games of Zeus.

Other works:—

ZEUS as a child and HERAKLES as a beardless youth, in bronze, at Aigion (Paus. vii. 24. 4).

Athlete-statues at Olympia:—

Anochos of Tarentum, victorious in the foot-race, Ol. 65 (520 B.C.) (Paus. vi. 14. 11).

Timasitheos of Delphi, twice victorious in the pankration, executed at Athens in 507 B.C. for participation in the treason of Isagoras (Paus. vi. 8. 6).

(b) GLAUKOS AND DIONYSIOS (SIMON).

Date.—See notes on Nos. 47, 48.

47. Paus. v. 26. 2 τὰ δὲ ἀναθήματα Μικίθου πολλὰ τε ἀριθμὸν καὶ οὐκ ἐφεξῆς ὄντα εὗρισκον, ἀλλὰ Ἰφίτου μὲν . . . ἔχεται τοσάδε ἀναθήματα τῶν Μικύθου, Ἀμφιτρίτη τε καὶ Ποσειδῶν καὶ Ἑστία, Γλαῦκος δὲ ὁ ποιήσας ἐστὶν Ἀργεῖος. παρὰ δὲ τοῦ ναοῦ τοῦ μεγάλου τὴν ἐν ἀριστερᾷ πλευρὰν ἀνέθηκεν ἄλλα, Κόρην τὴν Δήμητρος καὶ Ἀφροδίτην Γανυμήδην τε καὶ Ἀρτεμιν, ποιητῶν δὲ Ὅμηρον καὶ Ἡσίοδον, καὶ θεοῖς αἰθις Ἀσκληπιὸν καὶ Ὑγίειαν. 3. Ἀγῶν τε ἐν τοῖς ἀναθήμασιν ἐστὶ τοῖς Μικύθου φέρων ἀλτήρας . . . παρὰ δὲ τοῦ Ἀγῶνος τὴν εἰκόνα Διονυσος καὶ ὁ Θρᾶξ ἐστὶν Ὀρφεὺς καὶ ἄγαλμα Διός . . . ταῦτα ἔργα ἐστὶν Ἀργείου Διονυσίου, τεθῆναι δὲ ὑπὸ τοῦ Μικύθου καὶ ἄλλα ὁμοῦ τούτοις λέγουσι, Νέρωνα δὲ ἀφελέσθαι φασὶ καὶ ταῦτα. τοῖς δὲ ἐργασαμένοις αὐτά, γένος οὖσιν Ἀργείοις, Διονυσίῳ τε καὶ Γλαύκῳ, διδάσκαλόν σφισιν οὐδένα ἐπιλέγουσιν ἥλι-

The offerings of Mikythos I discovered to be many in number and separated from each other. Close to the statue of Iphitos stand the following offerings of Mikythos—Amphitrite, Poseidon, and Hestia. They are the work of Glaukos of Argos. On the left-hand side of the great temple he dedicated another group of figures—Kore the daughter of Demeter and Aphrodite and Ganymede and Artemis, the poets Homer and Hesiod, and again the gods Asklepios and Hygieia. Among the offerings of Mikythos is a figure of Agon bearing leaping-weights. And beside this figure are Dionysos and Orpheus the Thracian and an image of Zeus. These are the work of Dionysios of Argos. It is said that other statues were dedicated by Mikythos at the same time, but that they (like others) were

κίαν δὲ αὐτῶν ὁ τὰ ἔργα ἐς
Ὀλυμπίαν ἀναθεῖς ἐπιδείκ-
νυσιν ὁ Μίκυθος.

carried away by Nero. No-
thing is recorded as to the
teacher of the artists Dio-
nysios and Glaukos, who
were Argives by birth; but
their date is shown by the
fact that Mikythos dedi-
cated their works at
Olympia.

Mikythos reigned at Rhegion as guardian of the sons of Anaxilas
478-467 B.C., and then retired to Tegea. Fragments of the inscrip-
tion have been found (Lowy 31); it appears that the statues were
erected about 460 B.C.

Ἀγών] A personification of 'Contest.'

ἀλτήρας] The leaping-weights used by the Greeks resembled
dumb-bells. They are frequently represented on vases, e.g. Gerhard,
A. V. 260.

ἀγαλμα Διός Beardless (Paus. v. 24. 6).

48. Paus. v. 27. 1 ἐν δὲ
αὐτοῖς καὶ τὰ ἀνατεθέντα ἐστὶν
ὑπὸ τοῦ Φόρμιδος, ὃς ἐκ Μαι-
νάλου διαβὰς ἐς Σικελίαν παρὰ
Γέλωνα τὸν Δεινομέιους, καὶ
ἐκείνῳ τε αὐτῷ καὶ Ἰέρωνι
ὑστερον ἀδελφῷ τοῦ Γέλωνος
ἐς τὰς στρατείας ἀποδεικνύ-
μενος λαμπρὰ ἔργα, ἐς τοσοῦτο
προῆλθεν εὐδαιμονίας, ὥς ἀνα-
θεῖναι μὲν ταῦτα ἐς Ὀλυμπίαν,
ἀναθεῖναι δὲ καὶ Ἀπόλλωνι
ἄλλα ἐς Δελφούς. 2. τὰ δὲ
ἐς Ὀλυμπίαν δίο τέ εἰσιν
ἵπποι καὶ ἡνίοχοι δύο, ἑκατέρῳ
τῶν ἵππων παρεστὼς ἀνὴρ

Among them are the
offerings dedicated by
Phormis, who crossed over
from Mainalos to Sicily
and joined Gelon the son
of Deinomenes, in whose
service and afterwards in
that of his brother Gelon
he performed remarkable
exploits in war and raised
his fortunes to such a height
that he was enabled to
dedicate these offerings at
Olympia, and others to
Apollo at Delphi. His offer-
ings at Olympia consist

ἡνίοχος. ὁ μὲν δὴ πρότερος
 τῶν ἵππων καὶ ὁ ἀνὴρ Διονυ-
 σίου τοῦ Ἀργείου, τὰ δεύτερα
 δὲ ἔργα ἐστὶν Αἰγινήτου Σί-
 μωνος. τῷ προτέρῳ δὲ τῶν
 ἵππων ἐπίγραμμα ἔπεστιν ἐπὶ
 τῇ πλευρᾷ, τὰ πρῶτα οὐ σὺν
 μέτρῳ· λέγει γὰρ δὴ οὕτω
 Φόρμις ἀνέθηκε
 Ἀρκὰς Μαινάλιος, νῦν δὲ
 Συρακόσιος.

in two horses and two
 charioteers, one of whom
 stands beside each horse.
 The first of the two horses
 with its groom is the work
 of Dionysios of Argos, while
 the second pair are by
 Simon of Aegina. The
 first of the two horses has
 an inscription on its side,
 of which the former part
 is unmetrical, running as
 follows:—

Phormis dedicated me,
 once an Arkadian of Mai-
 nalos, but now a Syracusan.

Gelon reigned 485–476 B. C., Hieron 476–467 B. C.

2. SIKYON.

KANACHOS.

Date.—He is coupled with Ageladas in No. 44, and with Kallon of Aegina by Paus. vii. 18. 10; cp. Cicero's criticism, quoted Introd. § 3. The temple of Apollo at Branchidai (v. No. 49) was destroyed by Darius in 493 B. C. (Hdt. vi. 19). His brother Aristokles (Paus. vi. 9. 1) was the founder of a school which Paus. traces to the seventh generation.

49. Plin. *N. H.* xxxiv.
 75 Canachus (fecit) Apol-
 linem nudum qui Philesius
 cognominatur in Didymaeo
 Aeginetica aeris tempera-
 tura, ceruomque una ita
 uestigiis suspendit ut linum

Kanachos made a nude
 Apollo, which bears the
 name of Philesios and
 stands in the Didymaion,
 in bronze of Aeginetan
 composition, and with it
 a stag, supported on its

subter pedes trahatur, alterno morsu calce digitisque retinentibus solum, ita uertebrato dente utrisque in partibus ut a repulso per uices resiliat. Idem et κελη-
ρίζοντας pueros.

feet in such a way that a string can be passed beneath them, while heel and toe alternately retain their grip. The teeth of the mechanism are jointed in such a manner that each recoils in turn when driven home. He also made statues of boys riding on race-horses.

The statue is represented on coins of Miletos (Overbeck, *Kunst-myth.*, Apollon, Munztafel i. 22 ff.) holding stag in r., bow in l., and there is a small copy (without the bow) in the Brit. Mus. Bronze Room.

suspendit] Used in the less common sense 'supported from below,' not 'dependent from above.' Cp. xxxiii. 69 tellus ligneis columnis suspenditur (in mines).

solum] solum 'only' and solum 'the surface of the hand' (lit. ground), are both possible.

repulso] For this use cp. xi. 164 (of a snake) dentium repu su uirus fundit in morsus (quoted by Petersen, *A. Z.* 1880, p. 23). The principle of the mechanism described seems to be that 'heel and toe' were provided with 'teeth' which fitted a semi-circular groove in the hollow of the hand. Thus, while the foot could not be dislodged, 'heel' and 'toe' could be *alternately* set free, and the string passed from end to end. The temple of Apollo Philesios was at Branchidai, near Miletos. The statue was removed by Darius (not Xerxes, as stated by Paus. viii. 46. 3, cp. Hdt. vi. 19), but restored by Seleukos Nikator (312-281 B.C.).

50. Paus. ix. 10. 2 (At Thebes) ἔστι δὲ λόφος ἐν δεξιᾷ τῶν πυλῶν ἱερὸς Ἀπόλλωνος· καλεῖται δὲ ὅτε λόφος καὶ ὁ θεὸς Ἰσμήνιος, παραρρε-

(At Thebes) there is a hill on the right of the gate, sacred to Apollo· both the hill and the god are called Ismenian, because the river

όντος τοῦ ποταμοῦ ταύτῃ τοῦ
 Ἰσμήνου . . . τὸ δὲ ἄγαλμα
 μεγέθει τε ἴσον τῷ ἐν Βραγ-
 χίδαῖς ἐστὶ καὶ τὸ εἶδος οὐδὲν
 διαφόρως ἔχον· ὅστις δὲ τῶν
 ἀγαλμάτων τούτων τὸ ἕτερον
 εἶδε καὶ τὸν εἰργασμένον ἐπύ-
 θετο, οὐ μεγάλη οἱ σοφία καὶ
 τὸ ἕτερον θεασαμένῳ Κανάχου
 πόλημα ὃν ἐπίστασθαι. δια-
 φέρουσι δὲ τοσόνδε· ὁ μὲν
 γὰρ ἐν Βραγχίδαῖς χαλκοῦ, ὁ
 δὲ Ἰσμήνιος ἐστὶ κέδρον.

Ismenos passes by it. The
 image is equal in size to
 that at Branchidai and
 exactly similar in appear-
 ance; and whoever has seen
 one of the images and learnt
 the artist's name needs no
 great skill to discern that
 the other is the work of
 Kanachos, when he sees it;
 there is this difference, that
 the statue at Branchidai
 is of bronze, while the Is-
 menian Apollo is of cedar-
 wood.

51. Paus. ii. 10. 4 (At
 Sikyon) ἄλλος ἐστὶν Ἀφρο-
 δίτης ἱερός . . . 5. τὸ μὲν δὲ
 ἄγαλμα καθήμενον Κανάχος
 Σικυώνιος ἐποίησεν . . . πε-
 πόληται δὲ ἐκ χρυσοῦ καὶ ἐλέ-
 φαντος, φέρουσα ἐπὶ τῇ κεφαλῇ
 πόλον, τῶν χειρῶν δὲ ἔχει τῇ
 μὲν μήκωνα, τῇ δὲ ἑτέρα μῆ-
 λον.

(At Sikyon) there is
 another shrine of Aphro-
 dite. . . . The seated image
 was made by Kanachos of
 Sikyon. It is wrought of
 gold and ivory, and wears
 a circular crown on its
 head, while it holds in the
 one hand a poppy and in
 the other an apple.

For the MUSES of Kanachos and Aristokles, v. No. 44.

3. AEGINA.

(a) KALLON.

Date.—An inscription found on the Akropolis of Athens (Löwy 27)
 reads Κάλων ἐποίησε Αἰ[γινίτης], and may be assigned to the opening
 years of the fifth century B. C. He is coupled with Kanachos by
 Paus. vii. 18. 10 and with Hegesias by Quintilian (v. Introd. § 3).

52. Paus. ii. 32. 5 (At Troizen) ἐν δὲ τῇ ἀκροπόλει τῆς Σθενιάδος καλουμένης ναός ἐστὶν Ἀθηνᾶς. αὐτὸ δὲ εἰργάσατο τῆς θεοῦ τὸ ξόανον Κάλλων Αἰγινήτης. μαθήτης δὲ ὁ Κάλλων ἦν Τεκταίου καὶ Ἀγγελιώνους.

(At Troizen) on the Akropolis is a temple of Athena, called Sthenias. The wooden image of the goddess was made by Kallon of Aegina, who was a pupil of Tektaios and Angelion.

V. supr. No. 19.

53. Paus. iii. 18. 7 ἐν Ἀμύκλαις . . . τρίποδες χαλκοῦ . . . ὁ τρίτος δὲ ἐστὶν Αἰγινήτου Κάλλωνος· ὑπὸ τούτῳ δὲ ἄγαλμα Κόρης τῆς Δήμητρος ἔστηκεν.

At Amyklai are tripods of bronze; the third is by Kallon of Aegina, and beneath it stands an image of Kore the daughter of Demeter.

The others were by Gitiadas, v. supr. No. 37 note.

(b) ONATAS.

Date. —(1) An inscription found on the Akropolis of Athens (*CIA.* iv. 2. 373, 399; cp. *Jahrb.* 1888, p. 271) reads Ὀνάτας ἐποίησεν, and is earlier than the Persian destruction in 480 B.C. (2) The base of No. 59 lies partly under the foundations of the temple of Zeus at Olympia, begun circ. 460 B.C. (3) No. 58 was dedicated after the death of Hieron in 467 B.C. (4) O. is coupled with Hegias and Ageladas by Paus., and dated in the generation succeeding the Persian wars (Nos. 54, 58).

54. Paus. viii. 42. 1 τὸ δὲ ἕτερον τῶν ὄρων, τὸ Ἐλαῖον, ἀπωτέρω μὲν Φιγαλίας ὅσον τε σταδίοις τρίακοντά ἐστι, Δήμητρος δὲ ἄντρον αὐτόθι ἱερὸν

The other mountain, Elaion by name, is about thirty stades further removed from Phigalia, and there is a cave there sacred to

ἐπὶ κλησιν Μελαίνης . . . 3.
 . . . πεποιῆσθαι δὲ οὕτω σφίσι
 τὸ ἄγαλμα. 4. καθέζεσθαι μὲν
 ἐπὶ πέτρᾳ, γυναικὶ δὲ ἰοικέναι
 τὰλλα πλὴν κεφαλῇν· κεφα-
 λὴν δὲ καὶ κόμην εἶχεν ἵππου,
 καὶ δρακόντων τε καὶ ἄλλων
 θηρίων εἰκόνες προσεπεφίκε-
 σαν τῇ κεφαλῇ· χιτῶνα δὲ
 ἐνεδέδυτο καὶ ἐς ἄκρους τοῖς
 πόδας· δελφὶς δὲ ἐπὶ τῆς
 χειρὸς ἦν αὐτῇ, περιστερὰ δὲ
 ἡ ὄρνις ἐπὶ τῇ ἑτέρᾳ . . .
 Μέλαιναν δὲ ἐπονομάσαι φα-
 σὶν αὐτήν, ὅτι καὶ ἡ θεὸς μέ-
 λαιναν τὴν ἐσθῆτα εἶχε.

Demeter, who is called 'the Black.' They describe the original image as follows. The goddess was seated on a rock, and was in form like a woman except for her head: she had the head and mane of a horse, and forms of serpents and other creatures sprang from her head; she was dressed in a tunic which reached to her feet; in one hand was a dolphin, while the bird in the other was a dove. They say that she got the name 'Black' because the goddess herself wore black raiment.

The statue was destroyed by fire, and the worship neglected by the Phigaleans, who were visited with famine, and commanded by the Pythian Apollo to renew the cult. Paus. continues:—

Ὀνάταν τὸν Μίκωνος Αἰ-
 γινήτην πείθουσιν ἐφ' ὅσῳ δὴ
 μισθῷ ποιῆσαι σφισιν ἄγαλμα
 Δήμητρος . . . τότε δὴ ὁ ἀνὴρ
 οὗτος ἀνευρὼν γραφὴν ἢ μί-
 μημα τοῦ ἀρχαίου ξοάνου, τὰ
 πλείω δέ, ὥς λέγεται, καὶ κατὰ
 οὐκ εὐράτων ὄψιν, ἐποίησε χαλ-
 κοῦν Φιγαλείσιν ἄγαλμα, γενεᾷ
 μάλιστα ὕστερον τῆς ἐπὶ τὴν

They persuaded Onatas, the son of Mikon of Aegina, to make them an image of Demeter for a certain sum of money. Then this man discovered a painting or copy of the old wooden image, and partly with the aid of this, but chiefly, as the story goes, by visions

Ἑλλάδα ἐπιστρατείας τοῦ
Μήδου.

revealed to him, made a bronze image for the Phigaleans, about a generation later than the Persian invasion of Greece.

Brunn thinks that the visions were designed to cover an adaptation of the statue to more advanced artistic canons.

The cult of the Black Demeter was a relic of primitive horse-worship, v. *J. H. S.* xiv. pp. 138 ff. (Cook). The statue was destroyed by the falling in of part of the cave's roof before Pausanias' time.

55. Paus. viii. 42. 7 τοῦ
δὲ Ὀνάτα τούτου Περγαμηνοῖς
ἐστὶν Ἀπόλλων χαλκοῦς,
θαῖμα ἐν τοῖς μάλιστα μεγέ-
θους τε ἔνεκα καὶ ἐπὶ τῇ τέχνῃ.

The Pergamenes possess a bronze Apollo by this Onatas, which is very remarkable both for its size and its artistic excellence.

This work may be referred to in an Epigram of Antipater (*Anth. Pal.* ix. 238), who addresses it as 'βούπαις'—'hulking lad.' A base from Pergamon (Frankel, *Inscripfen von Pergamon*, 48) appears to have belonged to this statue, which was no doubt acquired by Attalos I, who bought Aegina in 210 B.C. for thirty tal. (Polyb. xxii. 18). The inscription may be restored [Ὀνάτας] Σμίκωνος Αἰγινήτης [ἐπεποίησεν]. (Σμίκων is a bye form of Μίκων, cp. σμικρὸς, μικρὸς.)

56. Paus. v. 27. 8 ὁ δὲ
Ἑρμῆς ὁ τὸν κριὸν φέρων ὑπὸ
τῇ μασχάλῃ καὶ ἐπικείμενος
τῇ κεφαλῇ κυνῆν, καὶ χιτῶνά
τε καὶ χλαμύδα ἐνδεδυκώς . . .
ὑπὸ . . . Ἀρκάδων ἐκ Φερευοῦ
δέδοται τῷ θεῷ. Ὀνάταν δὲ
τὸν Αἰγινήτην, σὺν δὲ αὐτῷ
Καλλιτέλῃν ἐργάσασθαι λέγει

The Hermes, who carries the ram under his arm, and has a leathern cap on his head, and wears a tunic and cloak, was given to the god by the Arcadians of Pheneos. The inscription states that Onatas of Aegina made it, assisted by Kalliteles. I

τὸ ἐπίγραμμα. δοκεῖν δέ μοι
τοῦ Ὀνάτα μαθητῆς ἢ παῖς ὁ
Καλλιτέλης ἦν.

At Olympia.

57. Paus. v. 25. 12 Θάσιοι
δέ . . . ἀνέθεσαν Ἡρακλέα
ἐς Ὀλυμπίαν, τὸ βάθρον
χαλκοῦν ὁμοίως τῷ ἀγάλματι.
μέγεθος μὲν δὴ τοῦ ἀγάλματος
εἰσι πήχεις δέκα, ῥόπαλον δὲ
ἐν τῇ δεξιᾷ, τῇ δὲ ἀριστερᾷ
χειρὶ ἔχει τόξον . . . 13. τῷ
δὲ ἀναθήματι ἐπεστὶν ἐλε-
γεῖον

νιὸς μὲν γε Μίκωνος Ὀνάτας
ἔξετέλεισεν
αὐτὸς ἐν Αἰγίνῃ δώματα
ναιετάων.

τὸν δὲ Ὀνάταν τοῦτον ὁμως,
καὶ τέχνης ἐς τὰ ἀγάλματα
οὗτα Αἰγιναίας, οἷδενδς ὕστε-
ρον θήσομεν τῶν ἀπὸ Δαιδά-
λου τε καὶ ἐργαστηρίου τοῦ
Ἀττικοῦ.

The distinction between the Aeginetan and Attic schools is pre-supposed by several passages of Pausanias, collected by Overbeck, *Schriftquellen*, pp. 81 f. Klein thinks that αἱ ἀπὸ Δαιδάλου are a third school, that of Argos and Sikyon; the words τε καί, however, are clearly not disjunctive, but serve to identify the descendants of Daidalos with the ἐργαστήριον Ἀττικόν.

58. Paus. viii. 42. 8
Ἱέρωνος δὲ ἀποθανόντος πρό-

suppose that Kalliteles was
a pupil or son of Onatas.

The Thasians dedicated
at Olympia a statue of
Herakles: both the figure
and the base were of
bronze. The statue is ten
cubits in height, and holds
a club in its right hand and
a bow in its left. On the
offering is inscribed the fol-
lowing couplet:—

Onatas, son of Mikon,
fashioned me, himself a
dweller in Aegina.

This Onatas, though the
style of his sculpture is
that of Aegina, I should
place second to none of
Daidalos' successors and
the Attic school.

Hieron died before dedi-
cating the offerings, which

τερου πρὶν ἢ τῷ Ὀλυμπίῳ Διὶ
ἀναθεῖναι τὰ ἀναθήματα ἃ
εὕξατο ἐπὶ τῶν ἵππων ταῖς
νίκαις, οὕτω Δεινομένης ὁ
Ἰέρωνος ἀπέδωκεν ὑπὲρ τοῦ
πατρὸς Ὀνάτα καὶ ταῦτα
ποιήματα. καὶ ἐπιγράμματα
ἐν Ὀλυμπίᾳ, τὸ μὲν ὑπὲρ τοῦ
ἀναθήματος ἐστὶν αὐτῶν

σὺν ποτε νικήσας, Ζεῦ Ὀλύμ-
πιε, σεμνὸν ἀγῶνα
τεθρίππῳ μὲν ἅπαξ μουννοκέ-
λητι δὲ δῖς,

δῶρ' Ἰέρων τάδε σοι ἐχαρίσ-
σατο· παῖς δ' ἀνέθηκε

Δεινομένης πατρὸς μνηῆμα
Συρακοσίου.

τὸ δὲ ἕτερον λέγει τῶν ἐπι-
γραμμάτων

υἱὸς μὲν γε Μίκωνος Ὀνάτας
ἔξετέλεσσε

νάσφ' ἐν Αἰγίνῃ δώματα
ναιετάων.

ἢ δὲ ἡλικία τοῦ Ὀνάτα κατὰ
τὸν Ἀθηναῖον Ἡγίαν καὶ
Ἀγελάδαν ἂν συμβαίνοι τὸν
Ἀργεῖον.

he vowed to Olympian
Zeus in return for the
victories of his horses, and
Deinomenes his son fulfilled
his father's vow: these
offerings are also works of
Onatas. At Olympia there
are two inscriptions, one
above the offering, running
as follows:—

Hieron, erstwhile victo-
rious at thy solemn games,
Olympian Zeus, once with
the chariot, twice with
the single horse, bestowed
these gifts on thee, and
Deinomenes his son set
them up to be a memorial
of his father, the Syracusan.

And the other reads
thus:—

Onatas, son of Mikon,
fashioned me, having his
dwelling in the island of
Aegina.

It would follow that
Onatas was contemporary
with Hegias of Athens and
Ageladas of Argos.

Hieron died 467 B. C. He was victorious with the single horse,
Ol. 73 and 77 (488 and 472 B. C.), with the chariot, Ol. 78=468 B. C.
The chariot only was by Onatas, the other figures by Kalamis
(v. No. 85).

59. Paus. v. 25. 8 ἔστι δὲ καὶ ἀναθήματα ἐν κοινῷ τοῦ Ἀχαιῶν ἔθνοις, ὅσοι προκαλεσάμενον τοῦ Ἑκτορος ἔς μονομαχίαν αἰδρα Ἑλληνα τὸν κλῆρον ἐπὶ τῷ ἀγῶνι ὑπέμειναν. οὗτοι μὲν δὴ ἐστήκασιν τοῦ ναοῦ τοῦ μεγάλου πλησίον, δόρασι καὶ ἀσπίσιν ὀπλισμένοι· ἀπαιτικρὸν δὲ ἐπὶ ἐτέρου βάθρου πεποιήται Νέστωρ τὸν ἐκάστου κλῆρον ἐσβεβληκῶς ἔς τὴν κυνῆν. τῶν δὲ ἐπὶ τῷ Ἑκτορικληρουμένων ἀριθμὸν ὄντων ὀκτώ, τὸν γὰρ ἕνατον αὐτῶν, τὴν τοῦ Ὀδυσσεύος εἰκόνα, Νέρωνα κομίσαι λέγουσιν ἔς Ῥώμην, 9. τῶν δὲ ὀκτὼ τούτων ἐπὶ μόνῳ τῷ Ἀγαμέμνονι τὸ ὄνομα ἔστι γεγραμμένον. γέγραπται δὲ καὶ τοῦτο ἐπὶ τὰ λαιὰ ἐκ δεξιῶν. ὅτου δὲ ὁ ἀλεκτρίων ἐστὶν ἐπίθημα τῇ ἀσπίδι, Ἰδομενεὺς ἐστὶν ὁ ἀπόγονος Μίνω· τῷ δὲ Ἰδομενεὶ γένος ἀπὸ τοῦ Ἥλιου τοῦ πατρὸς Πασιφάης· Ἥλιον δὲ ἱερόν φασιν εἶναι τὸν ὄρνιθα καὶ ἀγγέλλειν ἀνιέναι μέλλοντος τοῦ ἡλίου. 10. γέγραπται δὲ καὶ ἐπίγραμμα ἐπὶ τῷ βάθρῳ τῷ Διὶ τάχαιοι τὰ γάλατα ταῦτ' ἀνέθηκαν

There are also offerings dedicated in common by the whole Achæan race: they represent the warriors who accepted Hector's challenge to meet a Greek in single combat and faced the drawing of lots. They stand near the great temple, armed with spear and shield: and opposite them on another base is set Nestor, who has cast each man's lot into the helmet. Those for whom lots are being drawn are eight in number, for the ninth, viz. Odysseus, is said to have been removed by Nero to Rome. Of these eight, Agamemnon's name only is inscribed: and that is written from right to left. The warrior, who bears a cock as the device on his shield, is Idomeneus, the descendant of Minos. Idomeneus traced his descent to Helios, the father of Pasiphae: and the bird is said to be sacred to Helios, and to give warning when the sun is about

ἔγγονοι ἀντιθέου Τανταλίδα
Πέλοπος.

τοῦτο μὲν δὴ ἐνταῦθά ἐστι γε-
γραμμένον, ὃ δὲ ἀγαλματοποιὸς
ὅστις ἦν, ἐπὶ τοῦ Ἰδομενέως
γέγραπται τῇ ἀσπίδι

πολλὰ μὲν ἄλλα σοφοῦ ποιή-
ματα καὶ τόδ' Ὀνάτα

ἔργον, ὃν Αἰγίνῃ γείνατο
παῖδα Μίκων.

to rise. There is an in-
scription, too, on the base
which runs as follows:—

To Zeus the Achaeans
dedicated these statues,
descendants of Pelops the
godlike, son of Tantalos.

Such is the inscription
on the base, and the artist's
name may be read on the
shield of Idomeneus:—

Many are the works of
Onatas, the cunning crafts-
man, whom Mikon begat
in Aegina, and this is
among them.

At Olympia. Fragments of the bases have been found, v. *A. Z.*
1879, p. 44. The nine heroes stood on a semicircular base,
Nestor on a round one.

60. Paus. x. 13. 10 Ταραν-
τῖνοι δὲ καὶ ἄλλην δεκάτην
ἐς Δελφοὺς ἀπὸ βαρβάρων
Πευκετίων ἀπέστειλαν· τέχνη
μὲν τὰ ἀναθήματα Ὀνάτα τοῦ
Αἰγινητοῦ, καὶ *Καλλιτέλους
τοῦ συνεργοῦ*· εἰκόνες δὲ
καὶ πεζῶν καὶ ἱππέων, βασι-
λεὺς Ἰαπύγων Ὡπιδῆς ἦκων τοῖς
Πευκετίοις σύμμαχος, οὗτος
μὲν δὴ εἵκασται τεθνεῶτι ἐν
τῇ μάχῃ, οἱ δὲ αὐτῷ κειμένῳ
ἔφεστηκότες ὁ ἦρως Τάρας

The Tarentines also de-
dicated at Delphi a tithe of
the spoil taken from the
barbarous Peuketians: the
offerings are the work of
Onatas of Aegina and his
assistant Kalliteles. There
are figures of horsemen and
footmen, and of Opis, king
of the Iapygians, who came
to the aid of the Peuke-
tians. He is represented
as having been killed in

ἐστὶ καὶ Φάλαιθος ὁ ἐκ Λακε-
δαίμονος, καὶ οὐ πόρρω τοῦ
Φαλάνθου δελφίς.

the fight, and over his dead
body stand the hero Taras
and Phalanthos of Lake-
daimon, and not far from
Phalanthos is a dolphin.

Κ. τοῦ συνεργοῦ] MSS. Καλύνθου τε ἐστικῶσι ἔργου. The text is suggested by No. 56. Phalanthos, the founder of Tarentum, was shipwrecked and carried ashore by a dolphin, which he rides on the coins of Tarentum.

(c) GLAUKIAS.

Date.—See notes on his works, all of which were at Olympia. The alphabet of the Theagenes inscription would date it circ. 450 B.C.

61. Paus. vi. 9. 4 τὸ ἄρμα
τοῦ Γέλωνος . . ἐπίγραμμα
μὲν δὴ ἐστὶν αὐτῷ Γέλωνα
Δεινομένους ἀναθεῖναι Γελῶν
καὶ ὁ χρόνος τούτῳ τῷ Γέλωνί
ἐστὶ τῆς νίκης τρίτη πρὸς τὰς
ἐβδομήκοντα Ὀλυμπιάδας.
5. . . Γλαυκίας δὲ Αἰγινήτης
τό τε ἄρμα καὶ αὐτῷ τῷ
Γέλωνι ἐποίησε τὴν εἰκόνα.

The chariot of Gelon
bears an inscription, stating
that Gelon, the son of Dei-
nomenes, of Gela, dedicated
it: and the date of this
Gelon's victory is the 73rd
Olympiad (488 B.C.). Glau-
kias of Aegina made both
the chariot and the portrait
of Gelon himself.

Gelon became tyrant of Syracuse and ceased to be Γελῶν in 485 B.C. Paus., believing that this took place in 491 B.C., argues that this must be a private person.

The inscription, found at Olympia, reads Γέλων Δεινομένους
Γέλωνος ἀνεθηκεν [Γλαυκίας Αἰγινάτας ἐποίησε. (Löwy 28 gives the
second line only.) Paus. therefore misread the third word. The
tyrant's chariot was victorious, Ol. 73=488 B.C.

62. Paus. vi. 10. 1 ἐπὶ δὲ
τοῖς κατειλεγμένοις ἔστηκεν

Next to those above-
mentioned stands Glaukos

ὁ Καρύστιος Γλαῦκος . . 3. .
 τοῦ Γλαύκου δὲ τὴν εἰκόνα
 ἀνέθηκε μὲν ὁ παῖς αὐτοῦ,
 Γλαυκίας δὲ Αἰγινήτης ἐποί-
 ησε· σκιαμαχοῦντος δὲ ὁ ἀν-
 δριάς παρέχεται σχῆμα, ὅτι
 ὁ Γλαῦκος ἦν ἐπιτηδειότατος
 τῶν κατ' αὐτὸν χειρονομῆσαι
 πεφυκώς.

of Karystos. His portrait
 was dedicated by his son
 and made by Glaukias of
 Aegina; the figure presents
 the appearance of a man
 boxing for practice, since
 Glaukos was the most con-
 summate boxer of his time
 in the art of using his arms.

Other athlete-statues by Glaukias were those of

THEAGENES of Thasos, victorious in the pankration, Ol. 75 and 76 (480 and 476 B. C.) (Paus. v. 11. 2). A fragment of the base was found at Olympia (Löwy 29).

PHILON of Korkyra, victorious in boxing twice (epitaph by Simonides, who died 467 B. C.) (Paus. vi. 9. 9).

(d) ANAXAGORAS.

63. Paus. v. 23. 1 (At
 Olympia) παρεξιώντι δὲ παρὰ
 τὴν εἰς τὸ βουλευτήριον ἔσοδον,
 Ζεὺς τε ἔστηκεν ἐπίγραμμα
 ἔχων οὐδέν, καὶ αὐθις ὥς πρὸς
 ἄρκτον ἐπιστρέψαντι ἄγαλμά
 ἐστι Διός. τοῦτο τέτραπται
 μὲν πρὸς ἀνίσχοντα ἥλιον,
 ἀνέθεσαν δὲ Ἑλλήνων ὅσοι
 Πλαταιᾶσιν ἐμαχέσαντο ἐναν-
 τία Μαρδονίου τε καὶ Μήδων.
 εἰσὶ δὲ καὶ ἐγγεγραμμέναι
 κατὰ τοῦ βάθρου τὰ δεξιὰ αἱ
 μετασχοῦσαι πόλεις τοῦ ἔργου
 . . . 3. . . τὸ δὲ ἄγαλμα ἐν

(At Olympia) Passing by
 the entrance to the council-
 chamber, one may see a
 statue of Zeus, bearing no
 inscription, and turning to
 the north, another statue
 of Zeus, which faces the
 east, and was dedicated by
 the Greeks who fought at
 Plataea against Mardonios
 and the Persians. On the
 right hand of the base are
 inscribed the names of the
 cities which took part in
 the battle. The image

Ὀλυμπία τὸ ἀνατεθὲν ὑπὸ τῶν
Ἑλλήνων ἐποίησεν Ἀναξαγό-
ρας Αἰγινήτης.

dedicated by the Greeks
at Olympia was made by
Anaxagoras of Aegina.

After 479 B. C.

4. ATHENS.

(a) ANTENOR.

Date. (1) An inscription from the Akropolis of Athens (Ἐφ. Ἀρχ. 1886, Pl. vi. 4, cp. *Jahrb.* 1887, p. 146) reads Νέαρχος ἀν[έθηκεν ὁ κεραμε] ὕς? ἔργων ἀπαρχήν. Ἀντήνωρ ἐπ[οίησεν] | ὁ Εὐμάραυς τὸ [ἄγαλμα], and probably dates from the close of the sixth century. On Eumares the painter, see *O. S.* 377. It cannot be proved that the statue published with this base in *Antike Denkmaler*, i. 53, was originally connected with it. (2) No 64 must have been erected after 510 B. C.

64. Paus. i. 8. 5 οὐ πόρρω
δὲ ἐστᾶσιν Ἀρμόδιος καὶ
Ἀριστογείτων οἱ κτείναντες
Ἱππαρχον . . . τῶν δὲ ἀνδριάν-
των οἱ μὲν εἰσὶ Κριτίου τέχνη,
τοὺς δὲ ἀρχαίους ἐποίησεν
Ἀντήνωρ. Ξέρξου δέ, ὥς εἶλεν
Ἀθήνας ἐκλιπόντων τὸ ἄστυ
Ἀθηναίων, ἐπαγαγομένα καὶ
τούτους ἄτε λάφυρα, κατέ-
πεμψεν ὕστερον Ἀθηναίοις
Ἀντίοχος.

Not far off are the statues
of Harmodios and Aristo-
geiton, who slew Hip-
parchos. The one pair
are the work of Kritios,
while the older ones were
made by Antenor. When
Xerxes captured Athens
after the Athenians had
deserted the city, he carried
them away as spoils, and
Antiochos afterwards re-
stored them to the Athe-
nians.

Antiochos Soter, 281-261 B. C. According to others Seleukos (Val. Max.) or Alexander himself (Pliny, Arrian) restored the statues, which stood in the upper part of the Kerameikos on the ascent to the Akropolis.

(b) KRITIOS AND NESIOTES.

Date. Three inscriptions have been found on the Akropolis (Lowy 38-40), of which the first is from the base of No. 66. From these we recover the true form of the name Kritios (Kritias in the MSS. of Plin., Paus., and Lucian). Their date is 460 B.C. or earlier. No. 65 is dated 477 B.C. by the Parian marble.

65. Lucian, Philops. 18 Pass by the statues on
ἀλλὰ τοὺς μὲν ἐπὶ τὰ δεξιὰ the right as you enter,
εἰσιόντων ἄφες, ἐν οἷς καὶ τὰ amongst which stand the
Κριτίου καὶ Νησιώτου πλάσ- slayers of the tyrant, the
ματα ἔστηκεν, οἱ τυραννο- handiwork of Kritios and
κτόνοι. Nesiotes.

Paus. mentions Kritios only in No. 64. On the date v. supr. They replaced the portraits removed by Xerxes. Restored copies exist at Naples and elsewhere, and the group is depicted on Athenian coins and on Panathenaic amphora. See *Ον.* I⁴, Figs. 26-28.

66. Paus. i. 23. 9 ἀνδριάν- Among the portrait-
των δὲ ὅσοι μετὰ τὸν ἵππου statues which stand next to
ἑστήκασιν Ἐπιχαρίνου μὲν the horse is that of Epi-
ὀπλιτοδρομεῖν ἀσκήσαντος τὴν charinos, who practised the
εἰκόνα ἐποίησε Κρίτιος. race in armour, by Kritios.

The inscription (v. supr.) gives both names. The nature of the contest must have been inferred from the attitude and costume of the figure, since the inscription does not read (as was formerly supposed) Ἐπιχαρίνος ὀπλιτοδρόμος. The second word gave the father's name.

67. Lucian, Rhet. Prae- Then he will bid you
cept. 9 εἰτά σε κελεύσει imitate those ancient ora-
ζηλοῦν ἐκείλους τοῖς ἀρχαίους tors, setting before you
ἄνδρας, ἔωλα παραδείγματα stale models of speeches
παρατιθεῖς τῶν λόγων οὐ ῥάδια hard to imitate, like the

μιμείσθαι, οἷα τὰ τῆς παλαιᾶς works of archaic art, by
 ἐργασίας ἐστίν, Ἡγησίου Hegesias and the school
 καὶ τῶν ἀμφὶ Κρίτιον καὶ of Kritios and Nesiotes,
 Νησιώτην, ἀπεςφιγμένα καὶ closely knit and sinewy
 νευρώδη καὶ σκληρὰ καὶ ἀκρι- and stiff, and severe in
 βῶς ἀποτεταμένα ταῖς γραμ- outline.
 μαῖς.

On Hegesias, v. *infr.*

ἀκρ. ἀποτ. ταῖς γραμμαῖς] refers to the prominent use of *straight* lines and surfaces, imparting severity of outline to the figure. Cf. Lucian, *Zeuxis* 5 τὸ ἀποτεῖναι τὰς γραμμὰς ἐς τὸ εὐθύτατον (in painting).

(c) HEGIAS (HEGESIAS).

Date. An inscription from the Acropolis (Δελτ. Ἀρχ. 1889, p. 37 f.) reads Ἡγίας ἐποίησεν, and appears to be of the same period as Löwy 38 (Kritios and Nesiotes). The stone was damaged by fire, probably in the Persian destruction (480 B.C.). The artist is coupled with Kritios and Nesiotes by Lucian in No. 67, and with Kallon by Quintilian, and was the teacher of Pheidias according to a certain emendation by Otfried Müller of the text of Dion Chrys. 55, p. 169, 4 Dind. (ΗΓΙΟΥ for ΗΠΟΥ). The form Hegesias is found in Lucian, Quintilian, and Pliny.

68. Plin. *N. H.* xxxiv. 78
 Hegiae Minerua Pyrrhusque
 rex laudatur, et κελητίζοντες
 pueri, et Castor et Pollux
 ante aedem Jouis Tonantis;
 Hegesiae in Pario colonia
 Hercules.

The Athena and King
 Pyrrhos of Hegias are noted
 works, also his boys riding
 race-horses, and his Kastor
 and Polydeukes, which
 stand before the temple of
 Jupiter the Thunderer;
 by Hegesias is a Herakles
 in the colony of Parium.

Hegesiae] Hagesiae MSS. Pliny has derived notes from different sources referring to the artist under two names 'Pyrrhus

rex' must be a mistake of Pliny, and refers to Neoptolemos, the son of Achilles, by his second name.

κελητίζοντες pueri] Overbeck suggests a comparison with funeral monuments, such as the 'rider of Vari' (*Ath. Mitth.* 1879, Pl. iii), but Olympic victors are equally probable. Cp. Nos. 85, 239.

in Pario colonia] Augustus founded a military colony at Parium on the Propontis.

5. ELIS.

KALLON.

Date.—The inscription of No. 70 from Olympia (Löwy 33) is posterior to 496 B.C., showing the influence of the Samian immigrants at Rhegion in its Ionic dialect.

69. Paus. v. 25. 4 οἱ
Μεσσήνιοι . . . εἰκόνας ἐς
Ὀλυμπίαν ἀνέθεσαν χαλκᾶς,
σὺν δὲ αὐτοῖς τὸν διδάσκαλον
τοῦ χοροῦ καὶ τὸν αὐλητήν.
τὸ μὲν δὴ ἐπίγραμμα ἐδήλου
τὰ ἀρχαῖον ἀναθήματα εἶναι
τῶν ἐν πορθμῷ Μεσσηνίων·
χρόνῳ δὲ ὕστερον Ἰππίας ὁ
λεγόμενος ὑπὸ Ἑλλήνων
γενέσθαι σοφὸς τὰ ἐλεγεία ἐπ'
αὐτοῖς ἐποίησεν. ἔργα δὲ εἰσιν
Ἡλείου Κάλλωνος αἱ εἰκόνες.

The Messenians dedicated statues of bronze at Olympia, representing the chorus, the trainer and the flute-player. The original inscription indicated that they were offerings of the Messenians dwelling on the strait: afterwards Hippias, called by the Greeks the Wise, composed the elegiac lines inscribed on the monument. The statues are the work of Kallon of Elis.

The chorus was lost by the foundering of the ship which carried it across the straits of Rhegion. Zankle became Messene in 494 B.C.

70. Paus. v. 27. 8 (At Olympia) οὐ πόρρω δὲ τοῦ Not far from the offering of the people of Pheneos is

Φερεατῶν ἀναθήματος ἄλλο
 ἐστὶν ἄγαλμα, κηρύκειον
 Ἑρμῆς ἔχων. ἐπίγραμμα δὲ
 ἐπ' αὐτῷ Γλαυκίαν ἀναθεῖναι
 γένος Ῥηγίων, ποιῆσαι δὲ
 Κάλλωνα Ἠλείου.

another statue representing
 Hermes holding the herald's
 wand. The inscription
 upon it states that Glaukias
 of Rhegion dedicated it,
 and Kallon of Elis made it.

The inscription reads [Γλαυκί]αι με Κάλων γενε[ᾱ] F]αλεῖ[ο]ς
 ἐποίει [Γλ]αυκίης ὁ Δικκίδεω [τῷ]ι Ἑρμῇ Ῥ[η]γίονος.

6. NAUPAKTOS.

MENAICHMOS AND SOIDAS.

71. Paus. vii. 18. 9 Πα-
 τρεῦσι δὲ ὁ Αἴγουστος ἄλλα τε
 τῶν ἐκ Καλυδῶνος λαφύρων
 καὶ δὴ καὶ τῆς Λαφρίας ἔδωκε
 τὸ ἄγαλμα, ὃ δὴ καὶ ἐς ἐμὲ ἔτι
 ἐν τῇ ἀκροπόλει τῇ Πατρέων
 εἶχε τιμάς. . 10. τὸ μὲν
 σχῆμα τοῦ ἀγάλματος θηρεύ-
 ουσά ἐστιν, ἐλέφαντος δὲ καὶ
 χρυσοῦ πεποιήται, Ναυπάκτιοι
 δὲ Μέναιχμος καὶ Σοῖδας
 εἰργάσαντο· τεκμαίρονται δὲ
 σφᾶς Κανάχου τοῦ Σικωνίου
 καὶ τοῦ Αἰγινήτου Κάλλωνος
 οὐ πολλῷ γενέσθαι τινὲ
 ἡλικίαν ὑστέρους.

Augustus bestowed on
 the people of Patrai,
 amongst other treasures
 from the spoil of Kalydon,
 the image of Artemis
 Laphria, which was held
 in honour on the Akropolis
 of Patrai down to my own
 time. The goddess is
 represented as a huntress,
 and the statue was made in
 gold and ivory by Menaich-
 mos and Soidas of Nau-
 paktos: it is inferred that
 they were slightly later in
 time than Kanachos of
 Sikyon and Kallon of
 Aegina.

Studniczka (*Rom. Mitth.* 1886, p. 277 ff.) maintains that the
 Artemis of Naples (*F. W.* 442) is a copy of this work, and that it is

represented on coins of Augustus (*loc. cit.* Pl. x. *infr.*). But there seems no doubt that the true type is given by the coins of Patrai (*Num. Comm. Q.* vi-x). For Artemis represented as an Amazon at this early period, cp. the relief from Asopos, *A. Z.* 1882, Pl. vi.

§ 2. THE SCULPTORS OF THE TRANSITIONAL PERIOD.

1. PYTHAGORAS.

Date.—(1) The inscription on the base of the portrait of Euthymos (v. *infr.*) (Löwy 23) reads Πυθαγόρας Σάμιος. This shows that Pliny and Diogenes Laertius are wrong in distinguishing two sculptors of the name; one from Rhegion and the other from Samos. Pythagoras was doubtless one of the Samians who emigrated to Zankle on the fall of Samos in 496 B.C., and became subject to Anaxilas of Rhegion. (2) Astylos (v. *infr.*) was victorious Ol. 73-75 (488-480 B.C.); as he described himself as a Syracusan in Ol. 74-75, and Paus. says that the statue was of Astylos Κροτωνιάτης, it must have commemorated the first victory. (3) Euthymos (v. *infr.*) was victorious Ol. 74, 76, 77 (484, 476, 472 B.C.). On his supposed teacher Klearchos, v. *supr.* No. 21 note.

72. Plin. *N. H.* xxxiv. 59
Uicit eum (Myronem) Pythagoras Rheginus ex Italia pancratiaste Delphis posito, eodem uicit et Leontiscum; fecit et σταδιόδρομον Astylon, qui Olympiae ostenditur, et Libyn (et) puerum tenentem flagellum eodem loco, et mala ferentem

Pythagoras of Rhegion surpassed him (Myron) with his pankratiast dedicated at Delphi, with which he outdid Leontiskos also; he also represented the runner Astylos, a work which is shown at Olympia, also a Libyan and a boy holding a whip, likewise at Olympia,

nudum, Syracusis autem claudicantem, cuius ulceris dolorem sentire etiam spectantes videntur, item Apollinem serpentemque eius sagittis configi, citharoedum qui Δίκαιος appellatus est, quod, cum Thebae ab Alexandro caperentur, aurum a fugiente conditum sinu eius celatum esset. Hic primus nervos et uenas expressit capillumque diligentius. 60. Fuit et alius Pythagoras, Samius, initio pictor, cuius signa ad aedem Fortunae huiusce diei septem nuda et senis unum laudata sunt; hic supra dicto facie quoque indiscreta similis fuisse traditur.

and a nude figure bearing apples, a lame man at Syracuse, the pain of whose wound seems to be felt by the spectator, also an Apollo transfixing the serpent with his arrows, and a musician with his lyre, which was called 'the Just,' because, when Thebes was taken by Alexander a fugitive hid his gold in its bosom, where it remained concealed. He was the first to represent sinews and veins, and to bestow attention on the treatment of hair. There was another Pythagoras, a Samian, who began life as a painter. His works, seven nude figures and one old man, stand by the temple of Fortune to this day and are famous; the story runs that his countenance too precisely resembled that of the other Pythagoras.

Leontiscum] Pliny seems to regard Leontiskos as an artist. He was really a native of Messina, victorious in wrestling at Olympia, whose portrait was made by Pythagoras (Paus. vi. 4. 3).

Astylon] A Krotoniate runner, thrice victorious in the single and double course. On the two latter occasions he proclaimed himself a Syracusan as a compliment to Hieron (Paus. vi. 13. 1).

Libyn . . . flagellum] Two alterations are here made in the text—*et* inserted, and *flagellum* for MSS. *tabellam*. Furtwängler suggested similar but somewhat more violent changes. ‘Libys’ must be Mnaseas ‘the Libyan’ of Kyrene, a victor in the race in armour, whose portrait by Pythagoras stood at Olympia (Paus. vi. 13. 7); ‘puer tenens flagellum,’ his son Kratisthenes, on whom v. infr. No. 73. Pliny translated *παῖδα* in his Greek authority by ‘puerum,’ instead of ‘filium.’

claudicantem] Generally supposed (after Lessing, *Laokoon* c. 2) to mean Philoktetes. The participle in Pliny’s use often covers a proper name, and probably points to a Greek source. Cf. *catagusa* (= *κατάγουσα*) in No. 189, which may mean Hekate.

citharoedum] The *κιθαρωδός* both played and sang to the lyre. This was a portrait of one Kleon of Thebes (Ath. i. 19 B).

hic primus] v. Introduction, § 2.

alius] Probably identical with the first. See the explanation given above.

73. Paus. vi. 18. 1 ἔστι δὲ καὶ τοῦ Κυρηναίου Κρατισθένους χαλκοῦν ἄρμα, καὶ Νίκη τε ἐπιβέβηκε τοῦ ἁρματος καὶ αὐτὸς ὁ Κρατισθένης. δῆλα μὲν δὴ ὅτι ἱππων γέγονεν αὐτῷ νίκη· λέγεται δὲ καὶ ὡς Μνασέου τοῦ δρομέως, ἐπικληθέντος δὲ ὑπὸ Ἑλλήνων Λίβυος, εἶη παῖς ὁ Κρατισθένης. τὰ δὲ ἀναθήματα αὐτῷ τὰ ἐς Ὀλυμπίαν ἐστὶ τοῦ Ῥηγίνου Πυθαγόρου τέχνη.

There is also the bronze chariot of Kratisthenes the Kyrenian; both Victory and Kratisthenes himself are mounted on the car. It is plain that his team has won a victory; and it is said that Kratisthenes was the son of the runner Mnaseas, to whom the Greeks gave the surname of ‘the Libyan.’ His offerings at Olympia are the work of Pythagoras of Rhegion.

V. supra note on No. 72, Libyn . . . flagellum.

74. Dion Chrys. 37. 10 μένουσι μέντοι οὗτοι πάντες

But these all remain in their position and place,

κατὰ σχῆμα καὶ κατὰ χώραν
 . . τό γε ἐπ' αὐτοῖς εἶναι
 χαλκὸς ἄδραστος, ἂν καὶ πτερὰ
 ἔχη, ὥσπερ ὁ τοῦ Πυθαγόρου
 Περσεύς.

being for their own part of
 bronze immoveable, even
 though they have wings,
 like the Perseus of Pytha-
 goras.

οὔτοι] = statues (οἱ ἀνδριάντες).

Πυθαγόρου] It is possible that the name is merely a slip, and that Dion was really thinking of the Perseus of Myron (No. 88, note).

75. Tatian, c. Graec. 54
 πῶς γὰρ οὐ χαλεπὸν ἀδελφο-
 κτονίαν παρ' ἡμῖν τετιμῆσθαι,
 οἱ Πολυνεῖκους καὶ Ἑτεο-
 κλέους ὁρῶντες τὰ σχήματα
 [καὶ] μὴ σὺν τῷ ποιήσαντι
 Πυθαγόρᾳ καταβοθρώσαντες
 συναπύλλυτε τῆς κακίας τὰ
 ὑπομνήματα;

Is it not shameful that
 ye honour among yourselves
 the shedding of brothers'
 blood, when ye look upon
 the figures of Eteokles and
 Polyneikes, and do not
 bury them and Pythagoras
 who made them and destroy
 therewith the memorial of
 their crime?

76. Varro, *L. L.* v. 31
 Europa . . . quam ex
 Phoenice Mallius scribit
 taurum exportasse, quorum
 egregiam imaginem ex aere
 Pythagoras Tarenti fecit.

Europa, who, as Mallius
 says, was carried away from
 Phoenicia by a bull; both
 were represented by Pytha-
 goras in a magnificent
 bronze group at Tarentum.

77. Diog. Laert. viii. 46
 οἱ δὲ καὶ ἄλλον ἀνδριαντοποιὸν
 Ῥηγῖνον γεγοῖναι φασὶ Πυθα-
 γόραν, πρῶτον δοκοῦντα ῥυθ-
 μοῦ καὶ συμμετρίας ἐστοχάσ-
 θαι, καὶ ἄλλον, ἀνδριαντοποιὸν
 Σάμιον.

Some say that there
 was another Pythagoras, a
 sculptor, of Rhegion, who
 is thought to have been the
 first to aim at rhythm and
 proportion, and yet another,
 a sculptor of Samos.

ῥυθμοῦ καὶ συμμετρίας] The latter is the system of proportions observable in the human frame at rest, the former the system of changes producing a constant harmony of the parts of the body when in motion. The knowledge of the one is the static, of the other the dynamic, of sculpture. See Introduction, § 2.

Other portraits of Olympic victors by Pythagoras :—

EUTHYMOS of Lokroi Epizephyroi, victorious in boxing, Ol. 74, 76, 77 (484, 476, 472 B. C.) (Paus. vi. 6. 4). The inscription (Löwy 23) reads :—

Εὐθυμος Λοκρὸς Ἀστυκλέος τρὶς Ὀλύμπι' ἐνίκων,
εἰκόνα δ' ἔστησεν τήνδε βροτοῖς ἐσορᾶν.
Εὐθυμος Λοκρὸς ἀπὸ Ζεφυρίου ἀνέθηκε.
Πυθαγόρας Σάμιος ἐποίησεν.

DROMEUS of Stymphalos in Arkadia, victorious in the long foot-race (Paus. vi. 7. 10).

PROTOLAOS of Mantinea, victorious in the boys' boxing match (Paus. vi. 6. 1).

2. KALAMIS.

Date.—(1) He was employed with Onatas on the offerings of Hieron dedicated by Deinomenes after 467 B. C. (2) He was employed by Pindar, who died at a great age in 441 B. C. (3) His place is next to Kanachos and Kallon in the Canon of Sculptors (v. Introd. § 3). See notes on Nos. 78 and 83.

78. Paus. i. 3. 4 πρὸ δὲ τοῦ νεῶ δν . . . καλοῦσιν Ἀλεξίκακον, Κάλαμις ἐποίησε. τὸ δὲ ὄνομα τῷ θεῷ γενέσθαι λέγουσιν, ὅτι τὴν λοιμώδη σφίσι νόσον ὁμοῦ τῷ Πελοποννησίῳ πολέμῳ πιέζουσιν κατὰ μάντευμα ἔπαυσεν ἐκ Δελφῶν.

Before the temple is an image of Apollo who is called the Averter of Ill, made by Kalamis. They say that this name was given to the god because he put an end to the plague which afflicted them at the time of the Peloponnesian war by means of an oracle from Delphi.

τοῦ νεῶ] The temple of Apollo Patroos in the Kerameikos at

Athens. Paus. reproduces a common error founded on the vivid impression left by the great plague of 430, which effaced all others from the popular memory. V. note on No. 43.

79. Strab. vii. 319 Ἀπολλωνία . . . ἔχουσα ἐν νησίῳ τινὶ ἱερὸν τοῦ Ἀπόλλωνος, ἐξ οὗ Μάρκος Λεύκολλος τὸν κολοσσὸν ἤρε καὶ ἀνέθηκεν ἐν τῷ Καπετωλίῳ τὸν τοῦ Ἀπόλλωνος, Καλάμιδος ἔργον.

Apollonia possessed a shrine of Apollo on a small island from which M. Lucullus carried away the colossal statue of Apollo, the work of Kalamis, and dedicated it on the Capitol.

Apollonia] On the Black Sea, a colony of Miletos.

τὸν κολοσσόν] According to Pliny, *N. H.* xxxiv. 39, it was 30 cubits in height, and cost 500 talents (£125,000).

80. Paus. ix. 22. 1 ἐς δὲ τοῦ Ἑρμοῦ . . . τοῦ Κριοφόρου τὴν ἐπὶ κλησιν λέγουσιν, ὡς ὁ Ἑρμῆς σφίσι ἀποτρέψαι νόσον λοιμώδη περὶ τὸ τεῖχος κριὸν περιενεγκών, καὶ ἐπὶ τούτῳ Κάλαμις ἐποίησεν ἄγαλμα Ἑρμοῦ φέροντα κριὸν ἐπὶ τῶν ὤμων.

As to the surname of Hermes 'the Bearer of the Ram' their story is that Hermes averted a plague from them by carrying a ram round the city wall: to commemorate this, Kalamis made an image of Hermes carrying a ram on his shoulders.

At Tanagra, where the ceremony was repeated yearly by a youth re resenting Hermes.

On monuments supposed to represent this statue, v. *F. W.* 418, 419, and *Ον.* I⁴. 280 (figs. 75, 76).

81. Paus. ii. 10. 3 ἐσελθούσι δὲ ὁ θεός ἐστιν οὐκ ἔχων πω γένεια, χρυσοῦ καὶ ἐλέφαντος, Καλάμιδος δὲ ἔργον.

At the entrance is a statue of the god, beardless, in gold and ivory, by Kalamis: he holds a sceptre

ἔχει δὲ καὶ σκῆπτρον, καὶ ἐπὶ τῆς ἐτέρας χειρὸς πίτυος καρπὸν τῆς ἡμέρου. in one hand, and in the other a cone of the cultivated pine.

In the temple of Asklepios at Sikyon.

82. Paus. v. 26. 6 παρὰ δὲ τὴν Ἀθηνᾶν πεποιήται Νίκη· ταύτην Μαντινεῖς ἀνέθεσαν . . . Κάλαμις δὲ οὐκ ἔχουσαν πτερὰ ποιῆσαι λέγεται ἀπομιμούμενος τὸ Ἀθήνησι τῆς Ἀπτέρου καλουμένης ξόανον. Beside the Athena stands a statue of Victory, dedicated by the Mantineans. It is said that Kalamis represented her without wings in imitation of the old image of the so-called 'Wingless Victory' at Athens.

At Olympia.

τῆς Ἀπτέρου] Really Athena Nike, popularly called 'Νίκη Ἀπτερος.' Her temple stands on the south-west bastion of the Akropolis.

83. Lucian, Εἰκόνες 6 ἡ Σώσανδρα δὲ καὶ Κάλαμις αἰδοῖ κοσμήσουσιν αὐτήν, καὶ τὸ μειδίαμα σεμνὸν καὶ λεληθὸς ὥσπερ τὸ ἐκείνης ἔσται, καὶ τὸ εὐσταλὲς δὲ καὶ κόσμιον τῆς ἀναβολῆς παρὰ τῆς Σωσάνδρας πλὴν ὅτι ἀκατακάλυπτος αὕτη ἔσται τὴν κεφαλὴν. Kalamis and the Saviour of Men shall adorn her with shamefacedness, and she shall have the noble, unconscious smile of the goddess, and shall borrow the trim and modest folds of her garment from the Saviour of Men; only she shall not, like her, have her head covered.

From Lucian's picture of an ideal beauty, 'Panthea.' This so-called 'Sosandra' is generally identified with a statue of Aphrodite, which, according to Paus. i. 23. 2, was dedicated by Kallias

(possibly the wealthy Athenian of that name known as ὁ λακκοπλουτος, who flourished circ. 480 B.C.) at the entrance to the Akropolis; since Lucian speaks of the 'Sosandra' as seen by all who ascended the Akropolis. In *Dial. Meretr.* iii. 2 he speaks of a dancer, praised for the beauty of her ankles and her rhythmical motions, as though she were the Sosandra of Kalamis.

84. Paus. v. 25. 5 τοῖς ἐν Μοτύῃ βαρβάροις Ἀκραγαντῖνοι καταστάντες ἐς πόλεμον καὶ λείαν τε καὶ λάφυρα ἀπ' αὐτῶν λαβόντες ἀιέθεσαν τοὺς παῖδας ἐς Ὀλυμπίαν τοὺς χαλκοῦς, προτείνοντάς τε τὰς δεξιὰς καὶ εἰκασμένους εὐχομένοις τῷ θεῷ Καλάμιδος δὲ εἶναι σφᾶς ἔργα ἐγὼ τε εἵκασον, καὶ ἐς αὐτοὺς κατὰ τὰ αὐτὰ εἶχεν ὁ λόγος.

The Agrigentines having gone to war with the barbarians of Motya, and taken much booty and spoil from them, dedicated at Olympia the bronze boys, who are extending their right hands, and seem to be addressing prayer to the god. I conjectured them to be the work of Kalamis, and such was the tradition concerning them.

In a previous section (§ 2) Paus. ascribes to Motya (the later Lilybaeum) the geographical situation of Motyca (the modern Modica, in the S.E. corner of Sicily), but the first named must be the town here referred to. It is, however, suggested that Motya was misread by Paus. for Motyon, a fort in Agrigentine territory recaptured from Duketios in 451 B.C. (Diod. xi. 92).

85. Paus. vi. 12. 1 πλησίον δὲ ἄρμα ἐστὶ χαλκοῖν, καὶ ἀνὴρ ἀναβεβηκὼς ἐπ' αὐτό, κέλητες δὲ ἵπποι παρὰ τὸ ἄρμα εἰς ἑκατέρωθεν ἕστηκε, καὶ ἐπὶ τῶν ἵππων καθέζονται παῖδες. ὑπομνήματα δὲ ἐπὶ νίκαις Ὀλυμπιακαῖς ἐστὶν Ἰέρωνος τοῦ Δεινομένου

Hard by is a chariot of bronze, and a man mounted upon it, and beside the chariot stand race-horses on either hand, and boys are seated upon the horses. These commemorate the Olympic victories of Hieron, the son of Deinomenes.

τυραννήσαντος Συρακουσίων
 . . τὰ δὲ ἀναθήματα οὐχ Ἱέρων
 ἀπέστειλεν, ἀλλ' ὁ μὲν ἀποδοὺς
 τῷ θεῷ Δεινομένης ἐστὶν ὁ
 Ἱέρωνος· ἔργα δέ, τὸ μὲν
 Ὀνάτα τοῦ Αἰγινήτου τὸ ἄρμα,
 Καλάμιδος δὲ οἱ ἵπποι τε οἱ
 ἐκατέρωθεν καὶ ἐπ' αὐτῶν εἰσὶν
 οἱ παῖδες.

tyrant of Syracuse. The offerings were not sent by Hieron himself, but the debt was paid to the god by Deinomenes, the son of Hieron. The chariot is the work of Onatas of Aegina, while the horses on either side and the boys seated on them are by Kalamis.

Cp. No. 58 note.

86. Plin. *N. H.* xxxiv. 71
 Habet simulacrum et benignitas eius. Calamidis enim quadrigae aurigam suum imposuit, ne melior in equorum effigie defecisse in homine crederetur.

There is also a statue which bears witness to his kindness. For he placed a charioteer of his own on a four-horse chariot of Kalamis, lest the artist who excelled in representing horses should be thought to have failed in his treatment of the human figure.

Praxiteles (perhaps the elder of that name, v. *infr.* No. 189 note) is referred to. Kalamis was specially renowned for his horses, Plin. *N. H.* xxxiv. 71 *Equis semper sine acmulo expressis*, Prop. iii. 9. 10 *Exactis Calamis se mihi iactat equis*.

87. Dion. Hal. de Isocr.
 p. 522 R. δοκεῖ δέ μοι μὴ
 ἀπὸ σκοποῦ τις ἂν εἰκάσαι τὴν
 μὲν Ἰσοκράτους ῥητορικὴν τῇ
 Πολυκλείτου τε καὶ Φειδίου

I think that it would not be wide of the mark to compare the oratory of Isokrates to the art of Polykleitos and Pheidias,

τέχνη, κατὰ τὸ σεμνὸν καὶ
μεγαλότεχρον καὶ ἀξιωματικόν·
τὴν δὲ Λυσίου τῇ Καλάμιδος
καὶ Καλλιμάχου τῆς λεπτότη-
τος ἕνεκα καὶ τῆς χάριτος.

with its grandeur and
breadth of style and sub-
limity, and that of Lysias
to the art of Kalamis and
Kallimachos, with its de-
licacy and grace.

On Kallimachos, v. No. 153.

Other works by Kalamis :—

ZEUS AMMON at Thebes, executed for Pindar (Paus. ix. 16. 1).

DIONYSOS at Tanagra, of Parian marble (Paus. ix. 20. 4).

An ERINNYS at Athens, v. *infr.* No. 208.

ALKMENE (Plin. *N. H.* xxxiv. 71).

HERMIONE, dedicated by the Spartans at Delphi (Paus. x. 16. 4).

3. MYRON.

Date.—According to Pliny he was the pupil of Ageladas and rival of Pythagoras, on whom v. *supra*. His son Lykios seems to have been employed on work of importance in 446 B.C. (*infr.* No. 147).

88. Plin. *N. H.* xxxiv. 57
Myronem Eleutherisnatum,
Ageladae et ipsum discipu-
lum, bucula maxime nobili-
tauit celebratis uersibus
laudata (quando alieno
plerique ingenio magis
quam suo commendantur).
Fecit et canem et discobol-
um et Perseum et pristam
et satyrum admirantem
tibias et Minervam, Del-
phicos pentathlos, pancrati-
astas, Herculem qui est

Myron, born at Eleu-
therai, also a pupil of Age-
ladas, was made famous
chiefly by his cow, whose
praises are sung in well-
known lines for there are
many whose fame rests
not on their own genius,
but on that of others. He
also made a dog and a
quoit-thrower, and Perseus
and sawyers, and a satyr
gazing in wonderment at
the flutes and Athena,

apud Circum maximum in aede Pompei Magni. Fecisse et cicadae monumentum ac lucustae carminibus suis Erinna significat. 58. fecit et Apollinem quem ab triumviro Antonio sublatum restituit Ephesiis diuos Augustus admonitus in quiete. Primus hic multiplicasse ueritatem uidetur. numerosior in arte quam Polyclitus et in symmetria diligentior, et ipse tamen corporum tenus curiosus animi sensus non expressisse, capillum quoque et pubem non emendatius fecisse quam rudis antiquitas instituisset.

winners in the five contests at Delphi, pankratiasts, a Herakles which stands by the great Circus in the temple of Pompey the Great. Erinna too mentions in her poems that he made the gravestone of a cicada and a locust. He also made an Apollo, which was carried away by Antony the triumvir and restored to the Ephesians by Augustus, after a warning conveyed in a dream. He is thought to have been the first to extend the province of lifelike representation in art; his art was more rhythmical than that of Polykleitos, and his proportions more carefully studied, yet he too expended his care on the bodily frame, and did not represent the emotions of the mind. His treatment too of the hair of the head and body showed no advance on the rude attempts of early art.

Ageladae . . . discipulum] Possible, but not very probable, since the similar statement in regard to Polykleitos (No. 160) cannot be true.

bucula] The cow stood on the Akropolis of Athens, but was afterwards removed to the Forum Pacis at Rome. Thirty-six epigrams upon it are preserved in the *Anthology*, but they give no information of any value.

canem] Benndorf corrects this to 'Ladam,' thinking the mention of an important work called for in this place. V. *infr.* No. 92.

discobolum] V. *infr.* No. 93.

Perseum] Paus. i. 23. 7 mentions Μύρωνος Περσεία τὰ ἐς Μέδουσαν ἔργον εἰργασμένον in describing the Akropolis of Athens. From the use of the perfect participle ('P. *after* his exploit') we learn that this was a single figure. For another explanation v. the following note.

prietas] Some editors translate 'sea-monsters,' which would be 'pristes.' If the reading is right we may (1) connect the word with 'Perseum,' the carpenters forming part of a group representing the enclosure of Danae and Perseus in the chest (Mayer, *Ath. Mitth.* 1891, p. 246), or (2) interpret with reference to the game of see-saw (Murray, *Class. Rev.* 1887, p. 3). Löschcke corrects 'pyctas,' 'boxers.'

satyrum . . . Mineruam] The words of Pliny leave it an open question whether 'Mineruam' is governed by 'admirantem' or by 'fecit.' In the latter case it is still possible to combine both figures in a group. Paus. i. 24. 1 describes a group on the Akropolis of Athens as follows:—

ἐνταῦθα . . . Ἀθηνᾶ πεποιήται
τὸν Σιληνὸν Μαρσύαν παίονσα, ὅτι
δὴ τοὺς αὐλοὺς ἀνέλαιτο, ἐρρίφθαι
σφᾶς τῆς θεοῦ βουλομένης.

Here Athena is represented
in the act of striking the Satyr
Marsyas, because he took up
the flutes when the goddess
wished them to be thrown aside.

Brunn would read ἐπιούσα 'advancing upon' for παίονσα, which might however have an inceptive sense (= 'on the point of striking'). A group of monuments figured in *Ov.* I⁴, Fig. 73 (p. 269) seems to represent the group alluded to by Pausanias and Pliny

cicadae monumentum] An epigram in *Anth. Pal.* vii. 190 by Anyte mentions a tomb erected to a locust and cicada by a girl named Myro, whom Pliny has confused with the sculptor.

multiplicasse veritatem] This seems to mean that M. increased the number of situations in which the human figure could be represented with truth to nature beyond those current in his time. And this interpretation is certainly borne out by what we know of his works. It is also held to mean that he, as it were, 'raised nature to a higher power'—i. e. seized the moments when nature

displays an abnormal activity. This might pass as a fair criticism of his works, but is hardly contained in the words of Pliny.

numerosior in arte] Probably to be explained with Overbeck as a translation of εἰρυθμώτερος τὴν τέχνην. On the sense of ῥυθμός in sculpture, see No. 77 note. It could also mean (1) that there was more *variety* in his subjects than in those of P. (cp. Quint. v. 10. 10 numerosum opus), though this seems to be already implied in the previous words, or (2) that he was more *prolific* (cp. Plin. *N. H.* xxxv. 130 (Antidotus) diligentior quam numerosior).

et . . . diligentior] These words have created much difficulty since the 'canon' of Polykleitos was renowned as a model of proportions. Several alterations of the text have been proposed, of which the simplest is the omission of 'et'; the words will then mean 'his mastery of rhythm was greater than Polykleitos' accuracy in proportion'; but it seems doubtful whether this expression is good Latin; it would be improved by the further omission of 'Polykleitos.' (Substitute 'his' for 'Polykleitos' in the translation given above.) But the true solution of the difficulty seems to be that the series of criticisms which Pliny borrows (v. Introduction, § 2), proceeds from a pupil or admirer of Lysippos, and places Myron higher than Polykleitos, whose proportions are disapproved (v. infr. No. 241).

88. Paus. ii. 30. 2 θεῶν
δὲ Αἰγινῆται τιμῶσιν Ἑκάτην
μάλιστα . . . ξόανον δὲ ἔργον
Μύρωνος, ὁμοίως ἐν πρόσωπόν
τε καὶ τὸ λοιπὸν σῶμα.

The Aeginetans honour
Hekate above all deities.
Their image is the work of
Myron; it has but one face,
and the rest of the body is
likewise one.

Alkamenes (v. infr. No. 129) was said to be the first to represent Hekate in threefold form.

90. Strab. xiv. 637 τρία
Μύρωνος ἔργα κολοσσικὰ ἰδρυ-
μένα ἐπὶ μιᾷ βάσεως, ἃ
ἦρε μὲν Ἀντώνιος, ἀνέθηκε δὲ
πάλιν ὁ Σεβαστὸς Καῖσαρ εἰς

There were three colos-
sal statues by Myron stand-
ing on one base, which
Antony removed. Augus-
tus, however, restored two

τοῦ ἀγάλματος] The Parthenos.

αὐτοῦ τινὰ μορφήν] Clearly seen on the so-called 'Strangford shield' in the British Museum (*Brit. Mus. Catalogue of Greek Sculpture*, p. 99), where, however, the figure holds an axe. Aristotle, *περὶ οὐρανοῦ* 399^b, tells a story to the effect that the shield contained a hidden mechanism by which, if the head were removed, the whole statue would fall to pieces.

99. Schol. Ar. Pax 605
 Φιλόχορος ἐπὶ Θεοδώρου ἄρχοντος ταῖτά φησι· καὶ τὸ ἄγαλμα τὸ χρυσοῦν τῆς Ἀθηνᾶς ἐστάθη εἰς τὸν νεῶν τὸν μέγαν . . . καὶ Φειδίας ὁ ποιήσας, δόξας παραλογίζεσθαι τὸν ἐλέφαντα τὸν εἰς τὰς φολίδας ἐκρίθη. καὶ φυγὼν ἐς Ἑλίω ἐργολαβῆσαι τὸ ἄγαλμα τοῦ Διὸς τοῦ ἐν Ὀλυμπίᾳ λέγεται, τοῦτο δὲ ἐξεργασάμενος ἀποθανεῖν ὑπὸ Ἑλείων ἐπὶ Πυθοδώρου.

Philochoros, writing of the archonship of Theodoros, says:—'The golden image of Athena was placed in the great temple. The artist, Pheidias, was thought to have been guilty of speculation in respect of the ivory used for the serpent's scales, and was put on his trial. He fled to Elis, where he is said to have accepted the contract for the image of Zeus at Olympia, and, after completing it, to have been put to death by the Eleans in the archonship of Pythodoros.'

Theodoros was archon 438 B.C., Pythodoros 432 B.C. Both names are corrupt in the text. It is impossible to reconcile this story with that given by Plutarch. From the words of Ar. Pax 605 *πρῶτα μὲν γὰρ ἤρξεν αὐτῆς Φειδίας πρυξας κακῶς*, which relate to the outbreak of the Peloponnesian war, we may infer that the later date (432 B.C.) for the trial of Pheidias is the correct one. The question, however, still remains whether the Olympian Zeus is earlier (456-448 B.C.) or later (438-432 B.C.) than the Parthenos. On the one hand, (1) it seems improbable that the temple at Olympia, completed in 456 B.C., should have remained for eighteen years without a statue; (2) Pliny dates Panainos, the brother of

Pheidias, Ol. 83=448 B.C., possibly by the completion of the statue, in the construction of which he took part; on the other, (1) Dorpfeld (*Olympia*, Textband ii. pp. 16, 20) considers that some architectural peculiarities of the base are *imitated* from that of the Parthenos; (2) Pliny may simply date Panainos by his brother.

(b) WORKS.

I. IN ATHENS.

100. Paus. i. 28. 2 χωρὶς δὲ ἢ ὅσα κατέλεξα, δύο μὲν Ἀθηναίοις εἰσὶ δεκάται πολεμήσασιν, ἄγαλμα Ἀθηνᾶς χαλκοῦν ἀπὸ Μήδων τῶν ἐς Μαραθῶνα ἀποβάντων, τέχνη Φειδίου· καὶ οἱ τὴν ἐπὶ τῆς ἀσπίδος Λαπιθῶν πρὸς Κενταύρους μάχην καὶ ὅσα ἄλλα ἐστὶν ἐπειργασμένα λέγουσι τορεῦσαι Μῦν· τῷ δὲ Μυτ ταῦτά τε καὶ τὰ λοιπὰ τῶν ἔργων Παρράσιον καταγράψαι τὸν Εὐήνορος. ταύτης τῆς Ἀθηνᾶς ἡ τοῦ δόρατος αἰχμὴ καὶ ὁ λόφος τοῦ κράνους ἀπὸ Σουνίου προσπλέουσιν ἐστὶν ἤδη σύνοπτα.

Beside those which I have enumerated, the Athenians have two offerings from the tithes of spoil taken in war; one is a bronze image of Athena from the spoils of the Persians who landed at Marathon, the work of Pheidias; the battle of the Lapithai and Centaurs on the shield, and the other reliefs are said to be the work of the engraver Mys; and both these and his other works are said to have been designed for him by Parrhasios, the son of Evenor. The point of the spear and crest of the helmet of this Athena are visible even to mariners, as they approach from the side of Sunion.

This statue is usually called the Athena Promachos, a name directly applied to it only by the Scholiast on Dem. *Androt.* 597 R, and in *CIA.* iii. 1. 638 (circ. 410 A.D.). The epithet is inap-

propriate to the pose of the statue, which is represented on coins of Athens (*Num. Comm.* Z. iii-vii) standing between the Propylaia and Erechtheion.

λέγουσι τορεῦσαι Μῦν] Mys and Parrhasios both belonged to the generation following Pheidias, and contemporary with the Peloponnesian war. The designs on the shield were therefore a later addition. The Scholiast on Aristid. *Panath.* p. 320 attributes it to Praxiteles, which Furtwangler accepts as the true tradition, referring to the elder Praxiteles.

ἀπὸ Σουνίου . . . σύνοπτα] The Akropolis being invisible from Sunium, we must not connect ἤδη with the words ἀπὸ Σουνίου, which give the *direction* of approach only, but take it closely with προσπλέουσιν. It merely emphasises the idea that the statue could be seen before landing.

101. Niket. Chon. Isaac. Ang. et Alex. F. p. 738 B
ἀλλὰ καὶ τῶν ἀγοραίων οἱ
φιλοινότεροι τὸ ἐστὸς ἐπὶ
στήλης ἐν τῷ Κωνσταντινείῳ
φόρῳ τῆς Ἀθηνᾶς ἄγαλμα εἰς
πλείστα διεῖλον τμήματα . . .
ἀνέβαινε μὲν τὴν ἡλικίαν
ὄρθιον ὥς ἐς τριακάδα ποδῶν,
ἡμφίεστο δὲ στολὴν ἐξ ὁποίας
ῥῆγος ὅλον τὸ ἰνδαλλόμενον
κεχαλκούργητο. ποδήρης δ' ἦν
ἡ στολὴ καὶ συμπτυσσομένη
πολλαχῇ τῶν μερῶν. . . . μίτρα
δ' Ἀρεως τὴν ἰξὺν διεῖλε φῦλα
ἱκανῶς αὐτὴν περιέσφιγγεν.
εἶχε δὲ κατὰ τοῖς στέρνοις
ὀρθότιτθον ὃν ποικιλὸν αἰγι-
δῶδες ἐπένδυμα, τῶν ὤμων δι-
εξικνούμενον, τὴν τῆς Γοργόνης
τυποῖν κεφαλὴν. ὃ δὲ γε αὐχὴν

But the more drunken
among the crowd also
dashed in pieces the image
of Athena, which stood on
a column in the forum of
Constantine. In stature it
rose to the height of about
30 feet, and was clothed
in garments of the same
material as the whole
statue, namely, of bronze.
The robe reached to the
feet, and was gathered up
in several places. A war-
rior's baldric passed round
her waist and clasped it
tightly. Over her pro-
minent breasts she wore
a cunningly-wrought gar-
ment, like an aegis, sus-
pended from her shoulders,

ἀχίτων ὦν καὶ πρὸς τὸ δολι-
 χόδειρον ἀνατεινόμενος ἄμα-
 χον εἰς ἡδονὴν θέαμα ἦν. . . .
 καὶ φλεβῶν δὲ διεκτάσεις ὑπε-
 κρίνοντο, καὶ ὥς ὑγρὸν ὄλον
 τὸ σῶμα ἐν οἷς ἔδει περιεκλᾶτο.
 . . . Ἰππουρις δ' ἐπικειμένη τῇ
 κεφαλῇ δεινὸν καθύπερθευ
 ἐνευεν. ἡ δὲ κόμη εἰς πλέγμα
 διεστραμμένη καὶ δεσμουμένη
 ὀπισθεν, ὅση κέχυτο ἐκ μετώ-
 πων, τροφή τις ἦν ὀφθαλμῶν,
 μὴ ἐπίπαν τῷ κράνει συνε-
 χομένη, ἀλλὰ καί τι παρεμ-
 φαίνουσα τοῦ πλοχμοῦ. τῶν
 δὲ χειρῶν ἡ μὲν λαιὰ τὰ συν-
 επτυγμένα τῆς ἐσθῆτος ἀν-
 ἐστελλε, ἄτέρα δ' ἐκτεινομένη
 πρὸς κλίμα τὸ νότιον εἶχε τὴν
 κεφαλὴν ἡρέμα πως ἐγκλινο-
 μένην ἐκεῖ καὶ τὰς τῶν ὀφθαλ-
 μῶν ἐπ' Ἰσης τεινομένης βολάς.

and representing the Gor-
 gon's head. Her neck,
 which was undraped and
 of great length, was a sight
 to cause unrestrained de-
 light. Her veins stood out
 prominently, and her whole
 frame was supple and, where
 need was, well-jointed.
 Upon her head a crest of
 horse-hair 'nodded fear-
 fully from above.' Her
 hair was twisted in a plait
 and fastened at the back,
 while that which streamed
 from her forehead was a
 feast for the eyes: for it
 was not altogether con-
 cealed by the helmet,
 which allowed a glimpse of
 her tresses to be seen. Her
 left hand held up the folds
 of her dress, while the right
 was extended towards the
 south and supported her
 head, slightly inclined in
 the same direction, with
 the gaze of both eyes fixed
 on that quarter.

Gurlitt (*Analecta Graeciensia*, Graz, 1893, p. 99 ff.) has shown that a note by Arethas (archbishop of Caesarea 907 A.D.) on Aristid. Or. 50, p. 408, 15 J (quoted by Overbeck, *Schriftquellen* 690, cp. 640) refers to the 'bronze Athena' of Pheidias, then in the Forum of

Constantine. Niketas describes the destruction of the same statue by rioters in 1203 A. D. The description seems to be accurate, with the exception of the closing words; the right hand originally held a lance.

102. Paus. i. 28. 2 τῶν ἔργων τῶν Φειδίου θέας μάλιστα ἄξιον, Ἀθηνᾶς ἄγαλμα, ἀπὸ τῶν ἀναθέντων καλουμένης Λημνίας.

The most remarkable of the works of Pheidias, an image of Athena, called the Lemnian, after the dedicators.

On the Akropolis. The dedicators were no doubt the Athenian colonists sent to Lemnos between 451 and 448 B. C. A statue at Dresden, combined with a head at Bologna, seems to represent the type (Furtwangler, *Meisterwerke*, Pl. I, II. pp. 4-36).

103. Lucian, *Εἰκόνες* 4 ΛΥΚ. τῶν δὲ Φειδίου ἔργων τί μάλιστα ἐπῆνεσας; ΠΟΛ. τί δ' ἄλλο ἢ τὴν Λημνίαν, ἣ καὶ ἐπιγράψαι τοῦνομα Φειδίας ἠξίωσε; . . . 6. τὴν δὲ τοῦ παντὸς προσώπου περιγραφὴν καὶ παρειῶν τὸ ἀπαλὸν καὶ ῥῖνα σύμμετρον ἢ Λημνία παρέξει καὶ Φειδίας.

Lyk. Which of the works of Pheidias do you praise most highly? *Pol.* Which but the goddess of Lemnos, whereon Pheidias deigned to inscribe his name? . . . Pheidias and the Lemnian goddess shall bestow on her the outline of her countenance, her delicate cheeks and finely proportioned nose.

References to this statue have been found in the words of Pliny (v. *infr.*, No. 119) as to an Athena called 'the Beautiful,' and in a passage of Himerios to the effect that Pheidias did not always represent Athena armed, but also without a helmet.

104. Plin. *N. H.* xxxiv. 54 Phidias praeter Iouem Olympium quem nemo

Pheidias, beside the unrivalled Zeus of Olympia, made also of ivory the

aemulatur fecit ex ebore Athena which is at Athens,
 aeque Mineruam Athenis and stands erect in the
 quae est in Parthenone Parthenon.
 stans.

On the Athena Parthenos (the name is applied by Paus. v. 11. 10), see *Ov.* I⁴. 350 ff., *Coll.* I. 538 ff., where references are given to the earlier literature of the subject.

105. Paus. i. 24. 5 αὐτὸ
 δὲ ἐκ τε ἐλέφαντος τὸ ἄγαλμα
 καὶ χρυσοῦ πεποίηται. μέσῳ
 μὲν οὖν ἐπικείται οἱ τῷ κράνει
 Σφιγγὸς εἰκὼν . . καθ' ἐκά-
 τερον δὲ τοῦ κράνου γρύπες
 εἰσιν ἐπειρασμένοι . . 7.
 τὸ δὲ ἄγαλμα τῆς Ἀθηνᾶς
 ὀρθὸν ἐστὶν ἐν χιτῶνι ποδήρει,
 καὶ οἱ κατὰ τὸ στήρνον ἡ
 κεφαλὴ Μεδούσης ἐλέφαντός
 ἐστὶν ἐμπεποιημένη καὶ Νίκη
 ὅσον τε τεσσάρων πηχῶν
 (ἐπὶ τῆς χειρός ἐστὶν αὐτῇ,)
 ἐν δὲ τῇ (ἐτέρᾳ) χειρὶ δόρυ
 ἔχει, καὶ οἱ πρὸς τοῖς ποσὶν
 ἀσπίς τε κείται, καὶ πλησίον
 τοῦ δόρατος δράκων ἐστίν· εἷη
 δ' ἂν Ἐριχθόνιος οὗτος ὁ
 δράκων· ἐστὶ δὲ τῷ βάθρῳ
 τοῦ ἀγάλματος ἐπειρασμένα
 Πανδώρας γένεσις.

The statue itself is made
 of gold and ivory. On the
 middle of the helmet rests
 the figure of a Sphinx;
 and on either side of the
 helmet griffins are repre-
 sented. The image of Athena
 stands erect, and wears a
 tunic reaching to the feet.
 On its breast is represented
 in ivory the head of Me-
 dusa, and a Victory about
 4 cubits in height stands on
 one of its hands, while in
 the other it holds a spear:
 at its feet rests a shield, and
 close to the shield is a
 serpent, which no doubt
 represents Erichthonios; on
 the base of the statue
 the birth of Pandora is
 wrought in relief.

106. Plin. *N. H.* xxxvi.
 18 Phidiam clarissimum
 esse per omnis gentes, quae

No one doubts that
 Pheidias' renown extends
 through all lands where

Iouis Olympii famam intellegunt, nemo dubitat, sed ut laudari merito sciant etiam qui opera, eius non uidere proferemus argumenta parua et ingentia tantum. Neque ad hoc Iouis Olympii pulchritudine utemur, non Minervae Athenis factae amplitudine, cum sit ea cubitorum uiginti sex, ebore haec et auro constat,—sed in scuto eius Amazonum proelium caelauit intumescente ambitu parmae, eiusdem concava parte deorum et Gigantum dimicationes, in soleis uero Lapitharum et Centaurorum, adeo momenta omnia capacia artis illi fuere. In basi autem quod caelatum est Πανδώρας γένεσιν appellant; di sunt nascenti adstantes xx numero. Victoria praecipue mirabili, periti mirantur et serpentem sub ipsa cuspide aureum ac sphingem.

the fame of his Olympian Zeus is heard; but in order that those too who have not seen his works may know that his praises are merited, I will bring forward some minor proofs which establish only the fertility of his invention.] [And to this end I shall employ, not the beauty of the Olympian Zeus, nor the grandeur of the Athena which he made at Athens, though she is 26 cubits in height, all of ivory and gold—but the fact that on her shield he wrought in relief the battle of the Amazons on the convex surface, and the combats of gods and giants on the concave side, while on her sandals he represented those of the Lapithai and Centaurs; so true was it that every spot furnished a field for his art to fill. The subject of the reliefs on the base they call ‘Pandora’s birth’; Gods, twenty in number, are present at the scene. The Victory is

specially marvellous, but connoisseurs admire also the golden serpent at the foot of the spear, and the sphinx.

intumescēte ambitu parmae] If the sense of 'ambitus' = 'circumference' be pressed, this will mean that a band of relief ran round the edge of the shield; but Pliny may have strained language in order to obtain an antithesis to 'concava parte' in different words, and used 'ambitus' like the Greek *ἀψίς*, possibly even as a translation of that word, which is used both of the tyre of a wheel and of a closed circle like the sun's orb. The Strangford shield represents the whole surface as covered with reliefs. See A. H. Smith, *Brit. Mus. Catalogue of Greek Sculpture*, p. 99.

dimicationes] The plural seems to point to single duel-scenes, and it is *a priori* probable that only the inner edge was decorated. The same will apply to the groups of Lapithae and Centaurs.

momenta] Lit. a particle sufficient to turn the scale, and so a mathematical particle or point; cp xviii. 333 *sol cotidie ex alio caeli momento oritur*. Then, in the language of literary criticism, a division of a subject. Quint. v. 10. 71 *ordo rerum tribus momentis consertus est*. Hence its use in art criticism, as here.

nasce(nti adsta)ntes] MSS. *nascentes*. Al. corr. *(ad)sunt nascenti*.

sub ipsa . . . sphingem] MSS. *ac sub ipsa cuspide aeream sphingem*.

107. Plut. Perikl. 13 ὁ δὲ Φειδίας ἐργάζετο μὲν τῆς θεοῦ τὸ χρυσοῦν ἔδος, καὶ τούτου δημιουργὸς ἐν τῇ στήλῃ γέγραπται. Pheidias made the golden image of the goddess, and his name is inscribed as the artist's on the slab.

ἐν τῇ στήλῃ] The words have been supposed to show that the column which supports the right hand of the 'Varvakeion' statuette (*Ov.* I*, Fig. 94), and appears on other monuments (*op. cit.* p. 352), represents an original support. But this would be expressed by *κίων*, not *στήλη*.

108. Thuc. ii. 13 ἀπέφαινε
δ' ἔχον τὸ ἄγαλμα τεσσαρά-
κοντα τάλαντα σταθμὸν χρυ-
σοῦ ἀπέφθου καὶ περιαιρετὸν
εἶναι ἄπαν.

He (Pericles) pointed out
that the image bore 40
talents' weight of refined
gold, which was all re-
moveable.

Thucydides, as a contemporary authority, is no doubt right as
to the weight (later authorities give 44-50 tal.).

ἀπέφθου] Lit. 'boiled down.'

109. Paus. i. 14. 7 πλησίον
δὲ ἱερόν ἐστιν Ἀφροδίτης
Οὐρανίας . . . τὸ δὲ ἐφ' ἡμῶν
ἔτι ἄγαλμα λίθου Παρίου καὶ
ἔργον Φειδίου.

Hard by is a temple of
Aphrodite Urania. Even
in my time it contained an
image of Parian marble,
the work of Pheidias.

In the deme of Melite. The temple was built by Perikles
(Curtius, *Stadtgeschichte von Athen*, p. 177).

110. Paus. i. 24. 8 τοῦ
ναοῦ ἐστὶ πέραν Ἀπόλλων
χαλκοῦς, καὶ τὸ ἄγαλμα λέγουσι
Φειδίαν ποιῆσαι. Παρνόπιον
δὲ καλοῦσιν, ὅτι σφίσι παρνό-
πων βλαπτόντων τὴν γῆν
ἀποτρέψειν ὁ θεὸς εἶπεν ἐκ
τῆς χώρας.

Beyond the temple is
an Apollo of bronze: the
statue is said to be the
work of Pheidias; it is
called the Apollo of the
Locusts, because, when the
land of Attica was ravaged
by locusts, the god pro-
mised to drive them away.

II. IN ELIS.

111. Paus. v. 10. 2 ἐποιήθη
δὲ ὁ ναὸς καὶ τὸ ἄγαλμα τῷ
Διὶ ἀπὸ λαφύρων, ἡνίκα Πίσαν
οἱ Ἑλεῖοι καὶ ὅσον τῶν περι-

The temple and image of
Zeus were erected from the
spoil taken by the Eleans,
when they reduced Pisa and

οίκων ἄλλο συναπέστη Ἰλίοις
πολέμῳ καθείλον. Φειδίαν δὲ
τὸν ἐργασάμενον τὸ ἄγαλμα
εἶναι καὶ ἐπίγραμμα ἔστιν ἐς
μαρτυρίαν ὑπὸ τοῦ Διὸς γε-
γραμμένον τοῖς ποσὶ,
Φειδίας Χαρμίδου υἱὸς Ἀθη-
ναῖός μ' ἐποίησε.

... II. I καθέζεται μὲν δὴ ὁ
θεὸς ἐν θρόνῳ χρυσοῦ πεποιη-
μέρος καὶ ἐλέφαντος· στέφανος
δὲ ἐπικείται οἱ τῇ κεφαλῇ
μεμιμημένος ἐλαίας κλώνας.
ἐν μὲν δὴ τῇ δεξιᾷ φέρει Νίκην,
ἐξ ἐλέφαντος καὶ ταύτην καὶ
χρυσοῦ, ταινίαν τε ἔχουσιν καὶ
ἐπὶ τῇ κεφαλῇ στέφανον· τῇ
δὲ ἀριστερᾷ τοῦ θεοῦ χειρὶ
ἔνεστι σκῆπτρον μετάλλοις
τοῖς πᾶσι διηνηθισμένον. ὁ δὲ
ὄρνις ὁ ἐπὶ τῷ σκῆπτρῳ καθή-
μενός ἐστιν ὁ αἰετός. χρυσοῦ
δὲ καὶ τὰ ὑποδήματα τῷ θεῷ
καὶ ἱμάτιον ὡσαύτως ἐστὶ τῷ
δὲ ἱματίῳ ζῳδιά τε καὶ τῶν
ἀρθῶν τὰ κρίνα ἐστὶν ἐμπε-
ποιημένα. 2. ὁ δὲ θρόνος
ποικίλος μὲν χρυσοῦ καὶ λίθοις,
ποικίλος δὲ καὶ ἐβένῳ τε καὶ
ἐλέφαντί ἐστι καὶ ζῳά τε ἐπ'
αὐτοῦ γραφῇ μεμιμημένα, καὶ
ἀγάλματά ἐστιν εἰργασμένα.
Νίκαι μὲν δὴ τέσσαρες, χορευ-

the other dependent cities
which joined in revolt
against them. (That Phei-
dias was the sculptor of the
image is proved by the in-
scription graven beneath
the feet of Zeus:

Pheidias, son of Charmides,
the Athenian, made me

Now the god is seated
on his throne, and is made
of gold and ivory: on his
head rests a garland which
imitates sprays of olive.
In his right hand he bears
a Victory, also of ivory and
gold, which holds a fillet
and has a garland on its
head; and in his left there
is a sceptre inlaid with
every kind of metal; the
bird which is perched on
the sceptre is the eagle.
The sandals of the god
and likewise his robe are
of gold. On the robe are
wrought figures and flowers,
these latter are lilies. The
throne is diversified with
gold and precious stones
and ebony and ivory: and
there are figures upon it,
painted and sculptured

ουσῶν παρεχόμεναι σχῆμα κατὰ ἕκαστον τοῦ θρόνου πόδα· δύο δὲ εἰσὶν ἄλλαι πρὸς ἑκάστου πέζῃ ποδός. τῶν ποδῶν δὲ ἑκατέρῳ τῶν ἔμπροσθεν παῖδες τε ἐπικεῖνται Θηβαίων ὑπὸ Σφίγγων ἡρπασμένοι, καὶ ὑπὸ τὰς Σφίγγας Νιόβης τοὺς παῖδας Ἀπόλλων κατατοξεύουσι καὶ Ἄρτεμις. 3. τῶν δὲ τοῦ θρόνου μεταξὺ ποδῶν τέσσαρες κανόνες εἰσὶν, ἐκ ποδὸς εἰς πόδα ἕτερον διήκων ἕκαστος. τῷ μὲν δὴ κατ' εὐθὺς τῆς ἐσόδου κανόνι, ἐπτά ἐστὶν ἀγάλματα ἐπ' αὐτῷ. τὸ γὰρ ὄγδουον ἐξ αὐτῶν οὐκ ἴσασι τρόπον ὄντινα ἐγένετο ἀφανές. εἴη δ' ἂν ἀγωνισμάτων ἀρχαίων ταῦτα μιμήματα· οὐ γάρ πω τὰ εἰς τοὺς παῖδας ἐπὶ ἡλικίας ἤδη καθειστήκει τῆς Φειδίου. τὸν δὲ αὐτὸν ταινίᾳ τὴν κεφαλὴν ἀναδούμενον εἰκέναι τὸ εἶδος Παντάρκει λέγουσιν, μαιράκιον δὲ Ἰλίου τὸν Παντάρκην παιδικὰ εἶναι τοῦ Φειδίου. ἀνείλετο δὲ καὶ ἐν παισὶν ὁ Παντάρκης πάλης νίκην Ὀλυμπιάδι ἕκτῃ πρὸς ταῖς ὀγδοήκοντα. 4. ἐπὶ δὲ τῶν κανόνων τοῖς λοιποῖς ὁ λόχος ἐστὶν ὁ σὺν Ἡρακλεῖ μαχό-

There are four Victories in the attitudes of the dance on each leg of the throne; and two others at the foot of each leg. On each of the front legs rest Theban youths in the clutches of Sphinxes, and beneath the Sphinxes are the children of Niobe, whom Apollo and Artemis are shooting with arrows. Between the legs of the throne are four bars, each of which extends from one leg to the next. On the bar which faces the entry are wrought seven figures. For the eighth disappeared in some mysterious way. These must be representations of the old contests; for the contests for boys had not been instituted in Pheidias' time. They say that the boy who is binding his hair with a fillet is like Pantarkes in countenance, and that Pantarkes was a youth of Elis who was beloved by Pheidias. Pantarkes won the victory in the boys' wrestling-match

μενος πρὸς Ἀμαζόνας. ἀριθμὸς μὲν δὴ συναμφοτέρων ἐς ἐννέα ἐστὶ καὶ εἴκοσι· τέτακται δὲ καὶ Θησεὺς ἐν τοῖς συμμάχοις τῷ Ἡρακλεῖ. ἀνέχουσι δὲ οὐχ οἱ πόδες μόνοι τὸν θρόνον, ἀλλὰ καὶ κλόνες ἴσοι τοῖς ποσὶ μεταξὺ ἐστηκότες τῶν ποδῶν. ὑπελθεῖν δὲ οὐχ οἷόν τε ἐστὶ ὑπὸ τὸν θρόνον, ὥσπερ γε καὶ ἐν Ἀμύκλαις ἐς τὸ ἐντὸς τοῦ θρόνου παρερχόμεθα· ἐν Ὀλυμπίᾳ δὲ ἐρίματα τρόπον τοίχων πεποιημένα τὰ ἀπείργοντά ἐστι. 5. τούτων τῶν ἐρυμάτων ὅσον μὲν οὖν ἀπαντικρὺ τῶν θιρῶν ἐστὶν ἀλήλιπται κυανῷ μόνον, τὰ δὲ λοιπὰ αἰτῶν παρέχεται Παναίου γραφάς . . . 7. ἐπὶ δὲ τοῖς ἀνωτάτω τοῦ θρόνου πεποίηκεν ὁ Φειδίας ὑπὲρ τὴν κεφαλὴν τοῦ ἀγάλματος τοῦτο μὲν Χάριτας τοῦτο δὲ Ὁρας, τρεῖς ἑκατέρας. . . τὸ ὑπόθημα δὲ τὸ ὑπὸ τοῦ Διὸς τοῖς πόσιν, ὑπὸ τῶν ἐν τῇ Ἀττικῇ καλούμενον θρανίον, λέοντάς τε χρυσοῦς καὶ Θησεῶς ἐπειργασμένην ἔχει μάχην τὴν πρὸς Ἀμαζόνας, τὸ Ἀθηναίων πρῶτον ἀνδραγάθημα ἐς οὐχ ὁμοφύλους. 8. ἐπὶ δὲ τοῦ βάθρου τοῦ τὸν θρόνον τε ἀνέχοντος

in the 86th Olympiad (436 B.C.) On the remaining bars are represented Herakles and his troop engaging the Amazons in battle. The number of both parties amounts to twenty-nine; and Theseus has a place among the allies of Herakles. The throne is supported not only by the legs, but also by pillars standing between the legs and equal to them in number. It is not possible to enter beneath the throne, as one goes into the interior of the throne at Amyklai; for at Olympia there are screens like walls which bar the ingress. Of these screens that which is opposite the door is covered with plain blue enamel; but the rest of them are decorated with paintings by Panainos. On the uppermost part of the throne Pheidias has represented above the head of the image the Graces and the Seasons each three in number. The stool upon which the feet of Zeus rest

καὶ ὅσος ἄλλος κόσμος περὶ
 τὸν Δία, ἐπὶ τούτου τοῦ βάθρου
 χρυσᾷ ποιήματα, ἀναβεβηκὼς
 ἐπὶ ἄρμα Ἥλιος, καὶ Ζεὺς τέ
 ἐστι καὶ Ἥρα (καὶ Ἥφαιστος),
 πορὰ δὲ αὐτὴν Χάρις· ταύτης
 δὲ Ἑρμῆς ἔχεται, τοῦ Ἑρμοῦ
 δὲ Ἑστία· μετὰ δὲ τὴν Ἑστίαν
 Ἔρως ἐστὶν ἐκ θαλάσσης
 Ἀφροδίτην ἀνιοῦσαν ὑποδεχόμενος·
 τὴν δὲ Ἀφροδίτην στεφαιοῖ Πειθώ.
 ἐπείργασται δὲ καὶ Ἀπόλλων σὺν Ἀρτέμιδι,
 Ἀθηνᾶ τε καὶ Ἡρακλῆς, καὶ
 ἡδὴ τοῦ βάθρου πρὸς τῷ πέρατι
 Ἀμφιτρίτη καὶ Ποσειδῶν, Σε-
 λήνη τε ἵππον ἑμοὶ δοκεῖν
 ἐλαύνουσα. τοῖς δὲ ἐστὶν εἰρη-
 μένον ἐφ' ἡμιόνου τὴν θεὸν
 ὀχεῖσθαι καὶ οὐχ ἵππου, καὶ
 λόγον γέ τινα ἐπὶ τῷ ἡμιόνῳ
 λέγουσιν εἰρήθη. 9. μέτρα δὲ
 τοῦ ἐν Ὀλυμπίᾳ Διὸς ἐς ἕψος
 τε καὶ εὖρος ἐπιστάμενος
 γεγραμμένα οὐκ ἐν ἐπαίνῳ
 θήσομαι τοὺς μετρήσαντας·
 ἐπεὶ καὶ τὰ εἰρημένα αὐτοῖς
 μέτρα πολὺ τι ἀποδέοντά ἐστιν
 ἢ τοῖς ἰδοῦσι παρέστηκεν ἐς τὸ
 ὑγαλμα δόξα, ὅπου γε καὶ αἰ-
 τεν τὸν θεὸν μάρτυρα ἐς τοῦ
 Φειδίου τὴν τέχνην γενέσθαι
 λέγουσιν. ὥς γὰρ δὴ ἐκ-

(which in the Attic dialect is called 'thranion') is decorated in relief with golden lions and the battle of Theseus and the Amazons, the first deed of valour performed by the Athenians against an alien race. On the base which supports the throne of Zeus and all its adornments, are figures of gold—Helios mounted on his chariot, Zeus. Hera, Hephaistos and beside him Charis: next to her is Hermes, and next to Hermes, Hestia; after Hestia comes Eros, who is receiving Aphrodite as she rises from the sea; and Persuasion is crowning her. Apollo, too, is represented on the base with Artemis, and Athena and Herakles, and at the end of the base are Amphitrite and Poseidon and Selene, riding on a horse, as I hold. Some, however, have said that the goddess is mounted on a mule, not a horse, and they tell a foolish tale about the mule. The measurements

τετελεσμένον ἤδη τὸ ἄγαλμα
 ἦν, ἠύξατο ὁ Φειδίας ἐπιση-
 μῆναι τὸν θεόν, εἰ τὸ ἔργον
 ἐστὶν αὐτῷ κατὰ γνώμην· αὐ-
 τήκα δ' ἐς τοῦτο τοῦ ἐδάφους
 κατασκῆψαι κεραυνόν φασιν,
 ἔνθα ὑδρία καὶ ἐς ἐμέ ἐπίθημα
 ἦν ἡ χαλκῇ. 10. ὅσον δὲ τοῦ
 ἐδάφους ἐστὶν ἔμπροσθεν τοῦ
 ἀγάλματος, τοῦτο οὐ λευκῷ,
 μέλανι δὲ κατεσκεύασται τῷ
 λίθῳ. περιθεῖ δὲ ἐν κύκλῳ τὸν
 μέλανα λίθον Παρίου κρηπὶς,
 ἔρυμα εἶναι τῷ ἐλαίῳ τῷ
 ἐκχεομένῳ. ἔλαιον γὰρ τῷ
 ἀγάλματι ἐστὶν ἐν Ὀλυμπίᾳ
 σύμφερον, καὶ ἔλαιόν ἐστι τὸ
 ἀπείργον μὴ γίνεσθαι τῷ ἐλέ-
 φαντι βλάβος διὰ τὸ ἐλῶδες
 τῆς Ἀλτεως. ἐν ἀκροπόλει δὲ
 τῇ Ἀθηναίων τὴν καλουμένην
 Παρθένον οὐκ ἔλαιον, ὕδωρ δὲ
 τὸ ἐς τὸν ἐλέφαντα ὠφελοῦν
 ἐστίν. ἅτε γὰρ αὐχμηρὰς τῆς
 ἀκροπόλεως οὔσης διὰ τὸ ἄγαν
 ὑψηλόν, τὸ ἄγαλμα ἐλέφαντος
 πεποιημένον ὕδωρ καὶ δρόσον
 τὴν ἀπὸ τοῦ ὕδατος ποθεῖ. ἐν
 Ἐπιδαύρῳ δὲ ἐρομένου μου
 καθ' ἣντινα αἰτίαν οὔτε ὕδωρ
 τῷ Ἀσκληπιῷ σφίσιν οὔτε
 ἔλαιόν ἐστιν ἐγχεόμενον, ἐδί-
 δασκόν με οἱ περὶ τὸ ἱερόν, ὥς

of the Olympian Zeus in
 height and breadth are, as
 I am aware, recorded, but
 I will not praise those who
 measured them; for the
 measurements which they
 give fall far short of the im-
 pression which the statue
 makes on a spectator. For
 they say that the god him-
 self bore witness to the con-
 summate art of Pheidias;
 when the statue was com-
 pleted, Pheidias prayed the
 god to give a sign, if the
 work was well-pleasing to
 him; and immediately (they
 say) a thunderbolt fell on
 the very spot, on the floor,
 where the bronze urn stood
 in my own day. The whole
 of the floor in front of
 the image is paved not
 with white but with black
 marble. This black pave-
 ment is surrounded by a
 border of Parian marble,
 which keeps in the oil which
 streams from the statue.
 For it is oil which is best
 fitted to preserve the statue
 at Olympia, and protects
 the ivory against damage ;

καὶ τὸ ἄγαλμα τοῦ θεοῦ καὶ ὁ
θρόνος ἐπὶ φρέατι εἷη πεποιη-
μένα.

from the marshy atmo-
sphere of the Altis. But in
the case of the so-called
Parthenos on the Akropolis
of Athens it is not oil but
water which keeps the ivory
sound. For since the Akro-
polis is dry owing to its
great height, the statue, be-
ing made of ivory, requires
water and the moisture
which water gives. At Epi-
dauros, when I inquired as
to the reason why they
pour neither water nor oil
into the Asklepios, the
attendants of the temple
told me that both the
image of the god and his
throne stood over a well.

On the Olympian Zeus and the monument representing it see *Ov.*
I⁴. 356 ff., *Coll.* I. 528 ff. and references there given.

ἐποιήθη δὲ ὁ ναός] The victory over Pisa took place circ. 472 B. C.,
and the temple was completed in 456 B. C. (Purgold, *A. Z.* 1882,
p. 184).

μετάλλοις τοῖς πᾶσι διηνηθισμένον] Cp. No. 17 χρυσῷ διηνηθισμένα of
wood inlaid with gold. Others suggest decorative knobs.

Νῖκαι . . . καὶ Ἀρτεμις] The lower section of the leg was de-
corated with two Victories, probably back to back, above which
were four others, no doubt in relief, with joined hands. The
Sphinxes supported the side-rails and the Niobids decorated the
side-surfaces of the seat.

ἀγωνισμάτων] Robert suggests ἀγωνιστῶν, since there were never
eight 'ancient' contests.

οὐ γάρ πω . . . Φειδίου] The words are quite meaningless in the
context, and the statement is entirely incorrect. Robert transfers

the words to the end of the section and reads οὐκ ἄρα, regarding them as part of (Polemon's) argument *against* the identification of Pantarkes with the figure on the bar: 'P. was victorious *as a boy* in 436 B. C., he could not therefore have been a boy when Pheidias was at Olympia (sc. in 448 B. C.).' Late authorities repeat a story that Pheidias inscribed 'Παντάρκης κάλος' (after the fashion of the vase-painters and others) on the finger of Zeus.

ἐν Ἀμύκλαις] v. No. 38 note, and see Furtwangler's reconstruction, *Meisterwerke*, p. 706.

ἐριματα] Murray, followed by the German excavators, interprets this of the barriers enclosing the section of the 'cella' in which the statue stood (see *Ol. mpha*, Plates, I. xi, xii). It is supposed that the paintings were on the inner surfaces. But Mr. Ernest Gardner (*J. H. S.* xiv. 2) shows that the screens enclosed the space between the legs of the throne.

Ἐρως ἐστὶν . . . ὑποδεχόμενος] Possibly copied on the silver-gilt relief from Galaxidi, *Gaz. Arch.* 1879, Pl. xix.

τῷ Ἀσκληπιῷ] By Thrasymedes of Paros, v. No. 231.

112. Strab. viii. 353 μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον ὃ ἐποίησε Φειδίας Χαρμίδου Ἀθηναῖος ἐλεφάντινον, τηλικοῦτον τὸ μέγεθος, ὥς καίπερ μεγίστου ὄντος τοῦ νεῶ δοκεῖν ἀστοχῆσαι τῆς συμμετρίας τὸν τεχνίτην, καθήμενον ποιήσαντα, ἀπτόμενον δὲ σχέδον τι τῇ κορυφῇ τῆς ὀροφῆς, ὥστ' ἐμφασιν ποιεῖν, εἰάν ὀρθὸς γένηται, διαναστὰς ἀποστεγάσειν τὸν νεών. 354 ἀνέγραψαν δέ τινες τὰ μέτρα τοῦ ξοάνου καὶ Καλλίμαχος ἐν ἱάμβῳ τινὶ ἐξείπε. πολλὰ δὲ συνέπραξε τῷ Φειδίᾳ Πάναινος ὁ ζῳγρα-

The greatest of these offerings was the statue of Zeus, made of ivory by Pheidias the son of Charmides the Athenian; this is of such colossal size that, although the temple is a very large one, the artist seems to have failed to observe proportion, and has represented the god seated, but almost touching the roof with his head, thus creating the impression that should he rise and stand upright he would unroof the temple. Some writers have recorded the measure-

φος, ἀδελφιδοῦς ὦν αὐτοῦ καὶ
 συνεργολάβος, πρὸς τὴν τοῦ
 ξόανου διὰ τῶν χρωμάτων
 κόσμησιν καὶ μαλιστα τῆς
 ἐσθῆτος. δέικνυνται δὲ καὶ
 γραφαὶ πολλαί τε καὶ θαυμα-
 σταὶ περὶ τὸ ἱερὸν ἐκείνου ἔργα.
 ἀπομνημονεῖουσι δὲ τοῦ Φει-
 δίου, διότι πρὸς τὸν Πάναινον
 εἶπε πειθανόμενον, πρὸς τί
 παράδειγμα μέλλοι ποιῆσειν
 τὴν εἰκόνα τοῦ Διός, ὅτι πρὸς
 τὴν Ὀμήρου δι' ἐπῶν ἐκτε-
 θεῖσαν τοῖτων·

ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι
 νεῦσε Κρονίων
 ἀμβροσίαι δ' ἄρα χαῖται ἐπερ-
 ρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν
 δ' ἐλέλιξεν Ὀλυμπον.

ments of the statue, and Kallimachos mentioned them in an iambic poem. Pheidias received much assistance from his nephew and fellow contractor, the painter Panainos, in the decoration of the statue and especially of the drapery in colours. Several remarkable paintings by him are to be seen in the temple. An anecdote is told of Pheidias to the effect that he replied to Panainos (who inquired of him after what pattern he intended to represent Zeus), 'by the pattern exhibited by Homer in the following lines:—

So spake the son of Kronos and nodded his dark brow, and the ambrosial locks waved from the king's undying head, and he made great Olympos to quake.'

ξόανον] In the general sense 'statue,' not necessarily of wood. Cp. No. 35.

μέτρα] Calculated by Adler (*Olympia*, Textband ii. p. 13, note 1) at seven times life size. The base measures 6.55 metres in breadth and 9.93 metres in length.

Πάναινος] Paus. and Plin. agree that he was the brother of Pheidias. See Brunn, *K. G.* II². 33.

113. Quint. x. 10. 9
Phidias tamen dis quam
hominibusefficiendis melior
artifex creditur, in ebore
uero longe citra aemulum,
uel si nihil nisi Mineruam
Athenis aut Olympium in
Elide Iouem fecisset, cuius
pulchritudo adiecisse ali-
quid etiam receptae re-
ligioni uidetur; adeo maie-
stas operis deum aequauit.

Pheidias, however, is
thought to have displayed
higher art in his statues of
gods than in those of
mortals: in ivory indeed
he would be without a rival,
had he only made the
Athena at Athens or the
Olympian Zeus in Elis,
whose beauty seems to have
added somewhat to the
received religion; so ade-
quate to the divine nature
is the grandeur of his work.

114. Dion Chrys. xii. 14
ὁ δὲ ἡμέτερος (Ζεὺς) εἰρηνικὸς
καὶ πανταχοῦ πρᾶος, οἷος
ἄστασιάστου καὶ ὁμονοούσης
τῆς Ἑλλάδος ἐπίσκοπος.

But our Zeus is peaceful
and mild in every way, as
it were the guardian of
Hellas when she is of one
mind and not distraught
with faction.

115. Paus. vi. 4. 5 ὁ δὲ παῖς
ὁ ἀναδούμενος ταινίᾳ τὴν κεφα-
λὴν ἐπεισέχθω μοι καὶ οὗτος
ἐς τὸν λόγον Φειδίου τε ἔνεκα
καὶ τῆς ἐς τὰ ἀγάλματα τοῦ
Φειδίου σοφίας, ἐπεὶ ἄλλως
γε οὐκ ἴσμεν ὅτου τὴν εἰκόνα
ὁ Φειδίας ἐποίησε.

Let us also mention the
youth binding his hair with
a fillet for the sake of
Pheidias and his skill in
sculpture, since we have
no means of knowing whose
portrait it was that Pheidias
here represented.

Identified by Löschcke and others with Pantarkes (v. No. 111).

116. Paus. vi. 25. 1 ἔστι δὲ τῆς στοᾶς ὀπίσω τῆς ἀπὸ τῶν λαφύρων τῶν ἐκ Κορκύρας Ἀφροδίτης ταῶς . . . καὶ τὴν μὲν ἐν τῷ ναῷ καλοῦσιν Οὐρανίαν· ἐλέφαντος δὲ ἔστι καὶ χρυσοῦ, τέχνη Φειδίου, τῷ δὲ ἐτέρῳ ποδὶ ἐπὶ χελώνης βέβηκε.

At Elis

Plut. *Coni. Praec.* 32 explains the tortoise as a symbol of silence in the wife.

III. MISCELLANEOUS.

117. Plin. *N. H.* xxxiv. 53 Uenere autem in certamen laudatissimi quanquam diuersis actatibus geniti, quoniam fecerant Amazonas, quae cum in templo Dianae Ephesiaedicarentur, placuit eligi probatissimum ipsorum artificum (qui praesentes erant) iudicio, cum apparuit, eam esse quam omnes secundam a sua quisque iudicassent; haec est Polycliti, proxima ab ea Phidiae, tertia Kresilae, [quarta Cydonis], quinta Phradmonis.

Behind the colonnade erected from the spoils of Korkyra there is a temple of Aphrodite; and the goddess in the temple is called Urania and is made of ivory and gold, the work of Phedias. With one foot she is treading on a tortoise.

Sculptors of the highest fame, though of different ages, were brought into rivalry, since all had made statues of Amazons, which were dedicated in the temple of Artemis at Ephesus. It was determined therefore that the most highly approved should be selected by the decision of the artists themselves, who were present. It then appeared that it was the one which each placed second to his own, namely that of Polykleitos. That of Pheidias came next, that of Kresilas third, [that of Kydon fourth], and that of Phradmon fifth.

The anecdote is valueless; but statues of Amazons would be natural offerings to the temple which they were said to have founded, and Amazons by the artists named may well have stood there; possibly the four in question may have formed a single existing offering. On the types traceable to these statues see Michaelis, *Jahrb.* 1886, p. 14 ff., Pl. i-iv. and Furtwängler, *Meisterwerke*, p. 286 ff.

quarta Cydonis] Kresilas (No. 148) was a native of Kydonia in Crete, and hence might be called Κύδων. Pliny misinterpreted the term as the name of an artist.

Phradmonis] Dated Ol. 90=420 B.C. by Pliny. His other works were:—(1) Portrait of Amertas of Elis, victorious in the boys' wrestling-match at Olympia (Paus. vi. 8. 1); (2) a group of twelve kine, dedicated by the Thessalians to Athena Itonia from the spoils of the Illyrians, in bronze (*Anth. Pal.* ix. 743). He was a native of Argos.

118. Lucian, *Εἰκόνες* 4 τὴν Ἀμαζόνα τὴν ἐπερειδομένην τῷ δορατίῳ . . . 6. ἔτι καὶ στόματος ἄρμογὴν ὁ αὐτὸς (Φειδίας) καὶ τὸν αὐχένα, παρὰ τῆς Ἀμαζόνος λαβὼν (παρέξει).

Cp. Nos. 83, 103, 127.

119. Plin. *N. H.* xxxiv. 54 Phidias . . . fecit . . . ex aere uero praeter Amazonem supra dictam Mineruam tam eximiae pulchritudinis ut formae cognomen acceperit; fecit et cliduchum et aliam Mineruam quam Romae Paulus Aemilius ad aedem Fortunae huiusce diei dicauit, item duo signa quae Catulus in eadem aede

The Amazon who is leaning on her spear . . . Pheidias too shall borrow from his Amazon the setting of her mouth and her neck and bestow them on her.

Beside the Amazon mentioned above, Pheidias made in bronze an Athena of such surpassing beauty that she received the surname of 'the Beautiful'; he also made the Keeper of the Keys and another Athena which Aemilius Paulus dedicated at Rome close to the temple of Fortune, where it stands to this day,

palliata et alterum colossicon nudum, primusque artem toreuticen aperuisse atque demonstrasse merito iudicatur.

two draped statues which Catulus dedicated in the same temple and a colossal nude figure. He is justly held to have been the first to reveal the art of sculpture and to point out the path to his successors.

This Athena is commonly identified with the Lemnia, No 102.

formae] It is not necessary to emend 'formosae,' since 'cognomen formae,' 'the appellation of Beauty,' could mean 'the name Beautiful,' or 'forma' might mean 'Beauty itself'; cp. iracundiam, No. 223. Jahn suggests that Pliny is translating 'Μορφώ.'

cliduchum] κλειδοῦχον. Two interpretations are possible: (1) a priestess. The temple-key was the symbol of the priestess, and the adjective κλειδοῦχος is thus applied. Cp. No. 228, and for the use of the word in poetry Aesch. *Supp.* 291, Eur. *I. T.* 132. (2) The Athena Promachos. The work is mentioned in a list of Athena statues, and Ar. *Thesm.* 1140 speaks of Athena ἡ πόλιν ἡμετέραν ἔχει . . . κληδοῦχός τε καλεῖται. The name might be applied to the Promachos as 'keeper of the keys' of the Akropolis.

primusque . . . iudicatur] On the series of criticisms to which this belongs, v. Introduction, § 2.

toreuticen] τορευτικήν, sc. τέχνην. Pliny takes the word from Greek sources in which it has the general sense of sculpture, not the special sense of repoussé-work in metal. Thus in his list of authorities he mentions 'Antigonus qui de toreutice scripsit,' and cp. xxxv. 77 neque in hac (pictura) neque in toreutice ullus qui servierit opera celebrantur.

120. Paus. x. 10. 1 τῷ βάθρῳ δὲ τῷ ὑπὸ τὸν ἵππον τὸν δούρειον ἐπίγραμμα μὲν ἔστιν ἀπὸ δεκάτης τοῦ Μαραθωνίου ἔργου τεθῆναι τὰς εἰκόνας· εἰσὶ δὲ Ἀθηνᾶ τε καὶ Ἀπόλλων, καὶ ἀνὴρ τῶν στρα-

On the base of the wooden horse there is an inscription which states that the statues were set up from the tithe of the spoils of Marathon; they represent Athena and Apollo, and one human

τηγησάντων Μιλτιάδης· ἐκ δὲ τῶν ἡρώων καλουμένων Ἐρεχθεύς τε καὶ Κέκροψ καὶ Πανδίων καὶ Λεώς τε καὶ Ἀντίοχος ὁ ἐκ Μήδας· Ἡρακλεῖ γενόμενος τῆς Φύλαντος, ἔτι δὲ Αἰγεύς τε καὶ παίδων τῶν Θησέως Ἀκάμας· οὗτοι μὲν καὶ φυλαῖς Ἀθήνησιν ὀνόματα κατὰ μάντευμα ἔδοσαν τὸ ἐκ Δελφῶν. ὁ δὲ Μελάνθου Κόδρος καὶ Θησεὺς καὶ Φιλέας, οὗτοι δὲ οὐκέτι τῶν ἐπωνύμων εἰσὶ. 2. τοὺς μὲν δὴ κατειλεγμένους Φειδίας ἐποίησε, καὶ ἀληθεῖ λόγῳ δεκάτη καὶ οὗτοι τῆς μάχης εἰσὶν.

figure, that of Miltiades the general, besides the so-called heroes Erechtheus, Kekrops, Pandion, Leos, Antiochos (the son of Herakles, by Meda the daughter of Phylas), also Aigeus and Akamas, one of the sons of Theseus; these gave their names to the Attic tribes as the oracle of Delphi prescribed; there are also Kodros the son of Melanthos and Theseus and Phileas, who are not among those by whose names the tribes were called. The above-mentioned were made by Pheidias, and are genuinely part of the offering from the spoils of Marathon.

At Delphi.

κατὰ μάντευμα] Kleisthenes submitted 100 names, from which the oracle selected ten (Aristotle, Ἀθ. Πολ. c. 21, 6).

Φιλέας] So Curtius for Φυλείς of MSS.

ἀληθεῖ λόγῳ] Statues of the eponymi of the three new tribes Ἀντιγονίς, Δημητριάς, Πτολεμαῖς, were afterwards added. These were Antigonos I and his son Demetrios Poliorketes (added 307 B. C.) and Ptolemy Philadelphos (285–247 B. C.). (So Paus.; Beloch believes that we should substitute the name of Ptolemy Euergetes (247–221 B. C.).

121. Paus. vii. 27. 2 κατὰ δὲ τὴν ὁδὸν ἐς αὐτὴν τὴν πόλιν ἐστὶν Ἀθηνᾶς λίθου μὲν ἐπι-

By the road to the town itself is a temple of Athena built of the local stone, and

χωρίου ιαός, ἐλέφαντος δὲ τὸ
ἄγαλμα καὶ χρυσοῦ· Φειδίαν
δὲ εἶναι τὸν εἰργασμένον φασί,
πρότερον ἔτι ἢ ἐν τῇ ἀκροπό-
λει τε αὐτὸν τῇ Ἀθηναίων καὶ
ἐν Πλαταιαῖς ποιῆσαι τῆς
Ἀθηνᾶς τὰ ἀγάλματα.

τὴν πόλιν] Pellene in Achaia.
ἐν Πλαταιαῖς] V. next No.

122. Paus. ix. 4. 1 Πλαται-
εῦσι δὲ Ἀθηνᾶς ἐπὶ κλησιν
Ἀρείας ἐστὶν ἱερόν· ὧς κοδομήθη
δὲ ἀπὸ λαφύρων, ἃ τῆς μάχης
σφίσι τῶν Ἀθηναίων τῆς ἐν Μαρα-
θῶνι ἀπένειμαν. τὸ μὲν δὴ
ἄγαλμα ξύανόν ἐστιν ἐπὶ
χρυσου, πρόσωπον δὲ οἱ καὶ
χεῖρες ἄκραι καὶ πόδες λίθου
τοῦ Πεντελησίου εἰσὶ μέγεθος
μὲν οὐ πολὺν δὴ τι ἀποδεῖ τῆς
ἐν ἀκροπόλει χαλκῆς ἣν καὶ
αὐτὴν Ἀθηναῖοι τοῦ Μαραθῶνι
ἀπαρχὴν ἀγῶνος ἀνέθηκαν.
Φειδίας δὲ καὶ Πλαταιεῦσιν
ἦν ὁ τῆς Ἀθηνᾶς τὸ ἄγαλμα
ποιήσας.

123. Paus. ix. 10. 2 πρῶτα
μὲν δὴ λίθου κατὰ τὴν ἑσοδὸν
ἐστὶν Ἀθηνᾶ καὶ Ἑρμῆς ὀνο-

the image is of ivory and
gold: they say that Pheidias
made it before he made
the statues of Athena on
the Akropolis of Athens
and at Plataea.

The Plataeans have a
temple of Athena, sur-
named Areia, which was
built from the share of the
spoils of Marathon assigned
to them by the Athenians.
The image is of wood gilt,
and the face, hands and
feet are of Pentelic marble:
in size it is not much smaller
than the image of bronze
on the Akropolis, which
was also dedicated by the
Athenians as the firstfruits
of their victory at Mara-
thon. It was Pheidias, too,
who made the image of
Athena for the Plataeans.

First of all there stand
at the entrance of the tem-
ple statues of Athena and

μαζόμενοι Πρόναοι· ποιῆσαι Hermes, called the ' Gods
δὲ αὐτὸν Φειδίας . . . λέγεται. before the Shrine': the
Hermes is said to be the
work of Pheidias.

At Thebes. The temple is the Ismenion.

124. Plin. *N. H.* xxxvi. Tradition tells that Phei-
15 Et ipsum Phidian tra- dias himself also worked in
dunt sculpsisse marmorea marble, and that there is
Ueneremque eius esse Ro- an Aphrodite by his hand
mae in Octauiae operibus of surpassing beauty in the
eximiae pulchritudinis. gallery of Octavia at Rome.

Octauiae operibus] Built by Augustus in the name of his sister Octavia. A colonnade (*Porticus Octauiae*) enclosed two temples (of Jupiter and Juno) and a public library (*Curia Octauiae*). It was destroyed by fire under Titus.

125. Demetr. de Eloc. 14 The oratory of the school
ἡ δὲ τῶν μετὰ ταῦτα ἐρμηνεία which followed them is like
τοῖς Φειδίου ἔργοις ἤδη ἔοικεν, the works of Pheidias; it
ἔχουσά τι καὶ μεγαλείον καὶ is at once sublime and
ἀκριβὲς ἄμα. precise.

Cp. No. 87.

2. THE PUPILS OF PHEIDIAS.

(a) ALKAMENES.

Date.—He is represented as a *rival* of Pheidias in Pliny's chronological table under Ol. 88 (448 B. C.), by Paus. in his account of the west pediment of Olympia (No. 134), and by Tzetzes, but (more probably) as his *pupil* by Pliny in the alphabetical list (v. No. 135) and in Bk. xxxvi. Putting aside the sculptures at Olympia, the only certain date is that of No. 133 (403 B. C.), which accords with the latter version. Suidas calls him a Lemnian, Tzetzes an islander; but their authority is of little value.



126. Plin. *N. H.* xxxvi.
16 Alcamenen Athenien-
sem. quod certum est,
docuit (Phidias) in primis
nobilem, cuius sunt opera
Athenis complura in aedi-
bus sacris, praeclarumque
Ueneris extra muros, quae
appellatur 'Αφροδίτη ἐν Κή-
ποις. Huic summam ma-
num ipse Phidias imposuisse
dicitur.

quod certum est] Should be taken with 'docuit,' not (as by Robert, who is disposed to favour the Lemnian origin of A) with 'Atheniensem.'

ἐν Κήποις] The gardens on the banks of the Ilissos, to the south-east of the Akropolis.

The type is generally recognized in the so-called Venus Genetrix (*F. W.* 1208). See *Ov.* I⁴. 437.

127. Lucian, *Εἰκόνες* 6 τὰ
μῆλα δὲ καὶ ὅσα τῆς ὄψεως
ἀντωπὰ παρ' Ἀλκαμένους καὶ
τῆς ἐν Κήποις λήψεται καὶ
προσέτι χειρῶν ἄκρα καὶ καρ-
πῶν τὸ εὐρυθμον καὶ δακτύλων
τὸ εὐάγωγον ἐς λεπτὸν ἀπο-
λῆγον παρὰ τῆς ἐν Κήποις καὶ
ταῦτα.

Cp. Nos. 83, 103, 118.

128. Plin. *N. H.* xxxvi.
17 Certauere autem inter

It is certain that Pheidias was the teacher of Alkamenes the Athenian, an artist of the first rank, whose works are to be found in many of the temples at Athens. by him is also the famous statue of Aphrodite without the walls, called the 'Aphrodite in the Gardens.' Pheidias himself is said to have put the finishing touches to this work.

The checks and prominent parts of the face he shall borrow from Alkamenes and the Goddess in the Garden, and furthermore the hands and the symmetry of the wrists and the delicacy of the taper fingers he shall take from the same goddess.

Both pupils competed in representing Aphrodite and

se ambo discipuli Uenere
facienda uicitque Alca-
menes non opere sed ciui-
tatis suffragiis contra pere-
grinum suo fauentes.

Alkamenes bore the palm,
not by the merit of his
work, but by the votes of
his city, whose people sup-
ported their townsman
against an alien.

ambo discipuli] The other was Agorakritos of Paros (No. 136). Both were pupils of Pheidias. There is no reason to identify this Aphrodite with ἡ ἐν Κήποις.

129. Paus. ii. 30. 2 Ἀλκα-
μένης δέ, ἐμοὶ δοκεῖν, πρῶτος
ἀγάλματα Ἑκάτης τρία ἐποί-
ησε προσεχόμενα ἀλλήλοις, ἣν
Ἀθηναῖοι καλοῦσιν Ἐπιπυρ-
γιδίαν· ἔστηκε δὲ παρὰ τῆς
Ἀπτέρου Νίκης τὸν ναόν.

Alkamenes was in my
opinion the first to repre-
sent Hekate by three figures
joined to each other. The
Athenians call his statue
'Hekate on the Bastion':
it stands beside the temple
of Wingless Victory.

προσεχόμενα ἀλλήλοις] Leaning against a pillar, back to back. See Miss Harrison, *Mythology and Monuments*, p. 378.

Ἀπτέρου Νίκης] Athena Nike, v. No. 82.

130. Paus. i. 20. 3 τοῦ
Διονύσου δέ ἐστι πρὸς τῷ
θεάτρῳ τὸ ἀρχαιότατον ἱερόν·
δύο δέ εἰσιν ἐντὸς τοῦ περι-
βόλου ναοὶ καὶ Διόνυσοι, ὃ τε
Ἐλευθερεὺς καὶ ὃν Ἀλκαμένης
ἐποίησεν ἐλέφαντος καὶ χρυ-
σοῦ.

Close to the theatre is
the most ancient precinct
of Dionysos: within its
walls are two temples and
two images of Dionysos
— one the Dionysos of
Eleutherai, the other that
which Alkamenes made of
ivory and gold.

Represented on coins of Athens, *Num. Comm.* CC. 1-3.

131. Cic. *N. D.* i. 30
Athenis laudamus Uulca-
num eum, quem fecit Alca-
menes, in quo stante atque
uestito leuiter apparet clau-
dicatio non deformis.

We admire the Hephai-
stos made by Alkamenes
at Athens, in whom, though
he is standing upright and
clothed, lameness is slightly
indicated in a manner not
unpleasing to the eye.

132. Paus. i. 1. 5 ἔστι δὲ
κατὰ τὴν ὁδὸν τὴν εἰς Ἀθήνας
ἐκ Φαλήρου ναὸς Ἡρας οὔτε
θύρας ἔχων οὔτε ὄροφον· Μαρ-
δονίον φασιν αὐτὸν ἐμπρῆσαι
τὸν Γωβρύου. τὸ δὲ ἄγαλμα τὸ
νῦν δὴ, καθὰ λέγουσιν, Ἀλκα-
μένους ἐστὶν ἔργον· οὐκ ἂν
τοῦτό γε ὁ Μῆδος εἴη λελωβη-
μένος.

On the way from Pha-
leron to Athens is a temple
of Hera which has neither
door nor roof: they say
that it was burnt by Mar-
donios, the son of Gobryas.
The image which now
stands there is said to be
the work of Alkamenes: in
that case it certainly could
not have been damaged by
the Persians.

Μαρδόνιον] In 479 B.C.

Petersen identifies the type with that of Overbeck, *Kunstmyth.*
Pl. xv. 20.

133. Paus. ix. 11. 6
Θρασύβουλος δὲ ὁ Λύκου καὶ
Ἀθηναίων οἱ σὺν αὐτῷ τυραν-
νίδα τὴν τῶν τριάκοντα κατα-
λύσαντες, ὁρμηθεῖσι γάρ σφι-
σιν ἐκ Θηβῶν ἐγένετο ἡ κά-
θοδος, Ἀθηναίων καὶ Ἡρακλέα
κολοσσοὺς ἐπὶ τύπου, λίθου τοῦ

Thrasybulos, the son of
Lykos, and the Athenians
who joined him in putting
an end to the tyranny of the
Thirty, having made Thebes
the starting-point of their
return, dedicated a colossal
relief representing Athena

Πεντέλῃσι, ἔργα δὲ Ἀλκα-
μένους, ἀνέθηκαν ἐς Ἡράκλειον.

and Herakles in Pentelic
marble, by Alkamenes, in
the shrine of Herakles.

τυραννίδα τὴν τῶν τριάκοντα] 404-403 B. C.

κολοσσούς . . . λίθου] The simplest alteration of the corrupt text
κολοσσοῦ ἐπὶ λίθου τύπου. ἐπὶ τυπου is a technical expression = 'in
relief.' Cp. ix. 11. 3 ἐπὶ τύπου γυναικῶν εἰκόνες.

134. Paus. v. 10. 8 τὰ μὲν
ὁῦ ἔμπροσθεν ἐν τοῖς ἁετοῖς
ἐστὶ Παιωνίου . . . τὰ δὲ ὀπί-
σθεν αὐτῶν Ἀλκαμένους ἀν-
δρὸς ἡλικίαν τε κατὰ Φειδίαν
καὶ δευτερεῖα ἐνεγκαμένου
σοφίας ἐς ποίησιν ἀγαλμάτων.
τὰ δὲ ἐν τοῖς ἁετοῖς ἐστὶν
αὐτῷ Λαπιθῶν ἐν τῷ Πειρίθου
γάμῳ πρὸς Κενταύρους ἡ μάχη.
κατὰ μὲν δὴ τοῦ ἁετοῦ τὸ μέσον
Πειρίθους ἐστὶ παρὰ δὲ αὐτὸν
τῇ μὲν Εὐρυτίῳ ἡρπακῶς τὴν
γυναῖκα ἐστὶ τοῦ Πειρίθου καὶ
ἀμύνων Καινεὺς τῷ Πειρίθῳ,
τῇ δὲ Θησεὺς ἀμυνόμενος
πελέκει τοὺς Κενταύρους. Κέν-
ταυρος δὲ ὁ μὲν παρθένον, ὁ
δὲ παῖδα ἡρπακῶς ἐστὶν ὡραῖον.

The pediment sculptures
of the front are by Paionios;
those of the back are by
Alkamenes, a contemporary
of Pheidias, and second only
to him in the sculptor's art.
His pediment-sculptures
represent the battle of the
Lapithai and Centaurs at
the marriage of Peirithous.
In the centre of the pedi-
ment is Peirithous: on one
side of him is Eurytion,
who has seized the wife of
Peirithous, and Kaineus,
who is helping Peirithous,
on the other is Theseus
defending himself against
the Centaurs with an axe.
There are two Centaurs,
one of whom has seized
a maiden, the other a beau-
tiful boy.

On the pediment sculptures of Olympia and their restoration
v. *Ουν.* I⁴. 349 ff., *Coll.* I. 436 ff. and references there quoted. The
style of the west pediment forbids us to assign it to the pupil of

Pheidias and artist of No. 132; we should have to assume an earlier Alkamenēs (perhaps the Lemnian of Suidas). But Paus. may have been misled by a baseless tradition. See No. 175 note.

Περὶ θούς] The figure is on a larger scale than the rest, and must represent a god, probably Apollo.

τὴν γυναῖκα, Deidamia.

135. Plin. *N. H.* xxxiv.
72 Alcamenēs Phidiae discipulus et marmorea fecit et aeneum pentathlum, qui uocatur Ἐγκρινόμενος

Alkamenēs the pupil of Pheidias made statues in marble, and a victor in the five contests in bronze, called 'the Chosen Athlete.'

Klein would correct ἐγχριόμενος ('anointing himself'), and connect with the statue at Munich, *M. d. I.* xi. 7, but this is not probable.

Other works by Alkamenēs:—

ARES at Athens (Paus. i. 8. 4).

ASKLEPIOS at Mantinea (Paus. viii. 9. 1).

(b) AGORAKRITOS.

136. Plin. *N. H.* xxxvi.
16 Eiusdem (Phidiae) discipulus fuit Agoracritus Parius et aetate gratus, itaque e suis operibus pleraque nomine eius donasse fertur. Certauere autem inter se ambo discipuli Uenere faciēda uicitque Alcamenēs . . . Agoracritus ea lege signum suum uendidisse traditur, ne Athenis esset, et appellasse Nemesin; id positum est Rhamnunte pago Atticae, quod Uarro

Agorakritos of Paros was also a pupil of Pheidias, who was attracted by his youthful beauty, and so is said to have allowed his name to appear on several of his own works. Both pupils however entered into competition with representations of Aphrodite, and Alkamenēs bore the palm; Agorakritos accordingly sold his statue, as the story goes, on the condition that it should not remain

omnibus signis praetulit.
Est et in Matris magnae
delubro eadem ciuitate
Agoracriti opus.

at Athens, and called it
Nemesis; it was set up at
Rhamnus, a deme of Attica,
and was preferred by Varro
to all statues. There is
also a work of Agorakritos
in the temple of the Mother
of the Gods in the same
city.

certauere] V. No. 128.

Nemesin] V. infr. No. 137.

Matris magnae] Paus. i. 3. 5 ascribes this statue to Pheidias himself.

137. Paus. i. 33. 2 (At Rhamnus) Νεμέσεως ἐστὶν ἱερόν, ἣ θεῶν μάλιστα ἀνθρώποις ὑβρισταῖς ἐστὶν ἀπαραίτητος. δοκεῖ δὲ καὶ τοῖς ἀποβᾶσιν ἐς Μαραθῶνα τῶν βαρβάρων ἀπαντῆσαι μήνιμα ἐκ τῆς θεοῦ ταύτης καταφρονήσαντες γάρ σφισιν ἐμποδὼν εἶναι τὰς Ἀθήνας ἐλεῖν, λίθον Πάριον ὡς ἐπ' ἐξειργασμένοις ἦγον ἐς τροπαίου ποιῆσιν. τοῦτον Φειδίας τὸν λίθον εἰργάσατο, ἄγαλμα μὲν εἶναι Νεμέσεως, τῇ κεφαλῇ δὲ ἔπεστι τῆς θεοῦ στέφανος ἐλάφους ἔχων καὶ Νίκης ἀγάλματα οὐ μεγάλα· ταῖς δὲ χερσὶν ἔχει, τῇ μὲν κλάδον μηλέας, τῇ δεξιᾷ δὲ φιάλην· Αἰθίοπες

(At Rhamnus) there is a temple of Nemesis, who is of all deities the most implacable enemy of insolent men. It would seem that the barbarians who landed at Marathon incurred the wrath of the goddess: for thinking in their pride that Athens lay as a prize at their feet, they brought Parian marble for the erection of a trophy as though they had accomplished their end. This marble was wrought by Pheidias into a statue of Nemesis. On the head of the goddess rests a crown bearing stags and small

ζὲ ἐπὶ τῇ φιάλῃ πεποιήνται.
 . . . 7. πτερὰ δ' ἔχον οὔτε
 τοῦτο τὸ ἄγαλμα Νεμέσεως
 οὔτε ἄλλο πεποιήται τῶν ἀρ-
 χαίων. . . . νῦν δὲ ἤδη δίδειμι
 ὅποσα ἐπὶ τῷ βάθρῳ τοῦ ἀγάλ-
 ματός ἐστιν εἰργασμένα, το-
 σόνδε ἐς τὸ σαφὲς προδηλώσας.
 Ἑλένη Νέμεσιν μητέρα εἶναι
 λέγουσιν, Λήδαν δὲ μαστὸν
 ἐπισχεῖν αὐτῇ καὶ θρέψαι·
 πατέρα δὲ καὶ οὗτοι καὶ πάντες
 κατὰ ταῦτα Ἕλληνες Δία καὶ
 οὐ Τυνδάρεων εἶναι νομίζουσι.
 8. ταῦτα ἀκηκοὺς Φειδίας
 πεποίηκε μὲν Ἑλένην ὑπὸ
 Λήδας ἀγομένην παρὰ τὴν Νέ-
 μεσιν, πεποίηκε δὲ Τυνδάρεων
 τε καὶ τοὺς παῖδας καὶ ἄνδρα
 σὺν ἵππῳ παρεστηκότα, Ἴππέα
 ὄνομα· ἔστι δὲ Ἀγαμέμνων
 καὶ Μενέλαος καὶ Πύρρος
 ὁ Ἀχιλλέως, πρῶτος οὗτος
 Ἑρμιόνην τὴν Ἑλένης γυ-
 ναῖκα λαβών. . . . ἐξῆς δὲ ἐπὶ
 τῷ βάθρῳ καὶ Ἐποχος καλού-
 μενος καὶ νεανίας ἐστὶν ἕτερος.
 ἐς τοῦτω ἄλλο μὲν ἤκουσα
 οὐδέν, ἀδελφοὺς δὲ εἶναι σφῶς
 Οἰνόης, ἀφ' ἧς ἐστὶ τὸ ὄνομα
 τῷ δήμῳ.

images of Victory; in her
 left hand she holds an apple-
 branch, in her right a bowl,
 on which Ethiopians are
 represented. Neither this
 nor any other ancient statue
 of Nemesis is represented
 with wings. Next I will
 describe in order all the
 reliefs on the base of the
 statue, premising for the
 sake of clearness what fol-
 lows. They say that Helen
 was the mother of Neme-
 sis, but that Leda suckled
 and reared her; and the
 people of Rhamnus agree
 with all the Greeks that
 Zeus and not Tyndareos
 was her father. Pheidias,
 having heard this account,
 has represented Helen being
 brought by Leda to Neme-
 sis, and also Tyndareos and
 his sons and a man standing
 by with a horse, Hippius
 by name. Agamemnon also
 is there and Menelaos and
 Pyrrhos, the son of Achilles,
 who was the first to take
 Hermione, the daughter of
 Helen, to wife. Next in
 order on the base comes

a youth named Epochos and another youth ; of these I could learn nothing except that they were the brothers of Oinoe, after whom the deme is called.

καταφρονήσαντες] A Herodotean use. Cp. Hdt. i. 66 καταφρονήσαντες Ἀρκάδων κρέσσονες εἶναι.

Φειδίας] Antigonos of Karystos (Introduction, § 1) mentioned a tablet suspended from the statue with the inscription Ἀγοράκριτος Πάριος ἐποίησεν. Others (probably Polemon, cp. Wilamowitz, *Antigonos von Karystos*, p. 10) retorted that Pheidias had allowed his favourite to inscribe his name on the work which was really his own.

ἄγαλμα] Ten cubits in height, according to the Lexicographers. Fragments have been found at Rhamnus, and are published in *Ath. Mitth.* 1890, Pl. xv (Rossbach).

ἐλάφους ἔχων καὶ Νίκης ἀγάλματα] Probably this means that the early type of the winged Artemis holding a stag in each hand (often called the 'Persian' Artemis) was used in the decoration of the circlet. Cp. Dümmler ap. Studniczka, *Kyrene*, p. 106, n. 102.

τῷ βάθρῳ] Several fragments have been discovered, and are published in *Jahrb.* 1894, Pl. i-vii (Pallat).

Πύρρος] Neoptolemos.

138. Paus. ix. 34. 1 πρὶν δὲ εἰς Κορώνειαν ἐξ Ἀλαλκομενῶν ἀφικέσθαι, τῆς Ἰωνίας Ἀθηνᾶς ἐστὶ τὸ ἱερόν· καλεῖται δὲ ἀπὸ Ἰώνου τοῦ Ἀμφικτύονος, καὶ εἰς τὸν κοινὸν συνίασιν ἐνταῦθα οἱ Βοιωτοὶ σύλλογον. ἐν δὲ τῷ ναῷ χαλκοῦ πεποιημένα Ἀθηνᾶς Ἰωνίας καὶ Διὸς ἐστὶν ἀγάλματα· τέχνη δὲ

Before arriving at Koronea from Alalkomenai, the traveller comes to the temple of Athena Itonia: it derives its title from Itonos, the son of Amphiktyon, and it is there that the federal assembly of Boeotia meets. In the temple are the statues of Athena

ζουσιν, ἐς τοῦτον ἐσιοῦσιν
ὅποσα ἐν τοῖς καλουμένοις
ἁετοῖς κεῖται, πάντα ἐς τὴν
Ἀθηνᾶς ἔχει γένεσιν, τὰ δ'
ὀπισθεν ἢ Ποσειδῶνος πρὸς
Ἀθηνᾶν ἐστὶν ἔρις ὑπὲρ τῆς
γῆς.

over the entrance to the
temple known as the Par-
thenon, are all concerned
with the birth of Athena,
while at the back of the
temple is represented the
strife of Athena with Po-
seidon for the land.

See *Ov.* I⁴. 400 ff. and references there given; also Furtwängler, *Meisterwerke*, pp. 223-260, and A. H. Smith, *Brit. Mus. Catalogue of Greek Sculpture*, pp. 101-132.

3. PRAXIAS AND ANDROSTHENES.

142. Paus. x. 19. 4 τὰ δὲ
ἐν τοῖς ἁετοῖς ἐστὶν Ἀρτεμις
καὶ Λητὼ καὶ Ἀπόλλων καὶ
Μοῦσαι, δίσις τε Ἡλίου καὶ
Διόνυσός τε καὶ αἱ γυναῖκες
αἱ Θυιάδες· τὰ μὲν δὴ πρῶτα
αὐτῶν Ἀθηναῖος Πραξίας μα-
θητῆς Καλάμιδος ἐστὶν (ὁ)
εἰργασμένος· χρόνου δὲ ὥς ὁ
ναὸς ἐποιεῖτο ἐγγιγνομένου
Πραξίαν μὲν ἔμελλεν ἀπάξειν
τὸ χρεῶν, τὰ δὲ ὑπολειπόμενα
τοῦ ἐν τοῖς ἁετοῖς κόσμου ἐποί-
ησεν Ἀνδροσθένης, γένος μὲν
καὶ οὗτος Ἀθηναῖος, μαθητῆς
δὲ Εὐκάδμου.

In the pediment are re-
presented Artemis, Leto,
Apollo and the Muses, the
setting Sun, Dionysos and
the Thyiades; the earliest
of the figures were made by
Praxias of Athens, a pupil
of Kalamis; but as a con-
siderable time elapsed
during the construction of
the temple, Praxias, as his
destiny was, succumbed to
fate, and the remainder of
the pediment-sculptures
were executed by Andro-
sthenes, also an Athenian
by birth, but a pupil of
Eukadmos.

From the temple of Apollo at Delphi, built in the early years of the fifth century B. C. No fragments of the temple-sculptures have been recovered by the French excavators.

143. Eur. *Ion* 190 ff.

190 ἰδοὺ τάνδ' ἄθρησον,
 Λερναῖον ὕδραν ἐναίρει
 χρυσέαις ἄρπαις ὁ Διὸς
 παῖς·
 φίλα, πρόσιδ' ὅσσοις.

ἀντ. ὁρῶ. καὶ πέλας ἄλλος αὐ-
 195 τοῦ πανὸν πυρίφλεκτον
 αἶ-

ρει τις· ἄρ' ὃς ἐμαῖσι μυ-
 θεύεται παρὰ πῆναις
 ἀσπιστὰς Ἰόλαος, ὃς
 κοινοὺς αἰρόμενος πόνους
 200 δίῳ παιδὶ συναντλεῖ;

καὶ μὰν τάνδ' ἄθρησον
 πτεροῦντος ἔφεδρον ἱπ-
 που·
 τὰν πῦρ πνέουσιν ἐναίρει
 τρισώματον ἀλκάν.

205 παντᾶ τοι βλέφαρον διώ-
 κω. σκέψαι κλόνον ἐν τύ-
 ποισι

λαῖνοισι Γιγάντων.

ᾧδε δερκόμεθ', ὦ φίλαι.
 λεύσσεις οὖν ἐπ' Ἐγκε-
 λάδῳ

210 γοργῶπιν πάλλουσαν ἵτ-
 υν;

λεύσσω Παλλάδ' ἐμὰν
 θεόν.

See! behold yon mon-
 ster! 'Tis the hydra of
 Lerna, whom the son of
 Zeus is slaying with his
 golden scythe. Look, friend,
 look!

I see. And beside him
 stands another who uplifts
 a blazing torch; can it be
 he whose tale is told beside
 my loom, the spearman
 Iolaos, who shares with the
 son of Zeus his toils and
 drains the bitter cup at his
 side?

And oh! behold yon
 knight bestriding his winged
 steed; he is slaying the
 mighty three-bodied form
 that breathes fire.

My eye turns every way.
 Behold the rout of Giants
 carved on the marble wall.

We see it all, good friends.
 Dost thou then note her
 who shakes o'er Enkelados
 her Gorgon shield?

I see Pallas, mine own
 Goddess.

τί γάρ, κεραυνὸν	What? Seest thou the
ἀμφίπυρον ὄβριμον ἐν	massy bolt breathing flame
Διὸς	from either point in the far-
ἐκηβόλοισι χερσίν;	darting hands of Zeus?
215 ὀρώ, τὸν δάϊον	Aye; 'tis consuming with
Μίμαντα πυρὶ καταιθαλοῖ.	its flame Mimas, his deadly
	foe.
καὶ Βρόμιος ἄλλον	Bromios too with his ivy-
ἀπολέμοισι κισσίοισι	wand, no warrior's weapon.
βάκτροις	is slaying another child of
ἐναίρει Γᾶς τέκνων ὁ Βακ-	Earth.
χεύς.	

τύποισι] For *τείχεσι* of the MSS. Hermann emended *τύκασσι*, which is accepted by most editors. The word does not exist.

The chorus approaches the temple of Apollo at Delphi and describes the metopes. The following are the groups: (1) Herakles, the Hydra, and Iolaos (vv. 190-200); (2) Bellerophon and the Chimaira (vv. 201-204); (3) Athena and Enkelados (vv. 209-211); (4) Zeus and Mimas (vv. 212-216); (5) Dionysos and a Giant (vv. 217-219).

4. LYKIOS.

Date.—(1) L. was the son of Myron, and is called by Polemon ap. Ath. xi. 486 D a *Boeotian* of Eleutherai. Eleutherai became Attic in 460 B. C. or a little later. (2) No. 147 seems to be posterior to 446 B. C. (3) No. 146 may have commemorated a victory gained circ. 431 B. C., v. note. (4) Autolykos was victorious in the pancration in 421 B. C.

144. Plin. *N. H.* xxxiv. 79 Lycius Myronis discipulus fuit, qui fecit dignum praeceptore puerum sufflantem languidos ignes et Argonautas. (et) Autoly-cum pancratiū uictorem, Lykios was the pupil of Myron and made a figure of a boy blowing the dying embers of a fire worthy of his teacher, and statues of the Argonauts and a portrait of Autolykos the victor

propter quem Xenophon in the pankration, who is
 symposium scripsit . . . the hero of Xenophon's
 Lycius et ipse puerum suffi- 'Banquet.' Lykios also
 torem. represented a boy offering
 incense.

discipulus] Really his son, v. the following Nos.

puerum sufflantem . . . puerum suffitorem] The two may
 perhaps be identical, Pliny's notes being derived from different
 sources. Both must be distinguished from No. 145.

Autolyceum] The notice is out of its place in the text of Pliny,
 who attributes the statue to Leochares.

145. Paus. i. 23. 7 καὶ
 ἄλλα ἐν τῇ Ἀθηναίων ἀκρο-
 πόλει θεασάμενος οἶδα, Λυκίου
 τοῦ Μύρωνος χαλκοῦν παῖδα,
 ὃς τὸ περιρραντήριον ἔχει.

Other works too I re-
 member to have seen on
 the Akropolis of Athens,
 such as the bronze boy of
 Lykios, the son of Myron,
 holding the sprinkler of
 lustral water.

The basin stood in front of the temple of the Brauronian Artemis,
 the water being used to sprinkle worshippers.

146. Paus. v. 22. 2 (At
 Olympia) παρὰ δὲ τὸ Ἴππο-
 δάμιον καλούμενον λίθον τε
 βάθρον ἐστὶ, κύκλος ἥμισυς,
 καὶ ἀγάλματα ἐπ' αὐτῷ Ζεὺς
 καὶ Θέτις τε καὶ Ἡμέρα ὑπὲρ
 τῶν τέκνων ἱκετεύουσιν. ταῦτα
 ἐπὶ μέσῳ τῷ βάθρῳ, οἱ δὲ ἡδὴ
 σχῆμα ἀντιτεταγμένων ὃ τε
 Ἀχιλλεὺς παρέχεται καὶ ὁ
 Μένων ἐπὶ ἐκατέρῳ τοῦ βάθρου
 τῷ πέρατι ἐκάτερος. ἀνθεστή-
 κασι δὲ καὶ ἄλλος ἄλλῳ κατὰ

(At Olympia) beside the
 so-called Hippodamion is
 a semicircular marble base
 upon which stand figures
 of Zeus with Thetis and
 Dawn who are praying for
 their children. These are
 in the centre of the base,
 while Achilles and Memnon,
 standing one at each end
 of the base, are already
 drawn up in the attitude
 of warriors about to fight.

τὰ αὐτά, ἀνὴρ βάρβαρος ἀνδρὶ
 Ἑλληνι, Ὀδυσσεὺς μὲν Ἑλέρῳ,
 ὅτι οὗτοι μάλιστα ἐπὶ σοφίᾳ
 δόξαν ἐν ἑκατέρῳ τῷ στρατεύ-
 ματι εἰλήφεσαν, Μενελάῳ δὲ
 κατὰ τὸ ἔχθος τὸ ἐξ ἀρχῆς
 Ἀλέξανδρος, Διομήδει δὲ Αἰν-
 είας, καὶ τῷ Τελάμωνος Αἴαντι
 Δηϊφόβος. 3. ταῦτά ἐστιν
 ἔργα μὲν Λυκίου τοῦ Μύρωνος,
 Ἀπολλωνιάται δὲ ἀνέθηκαν οἱ
 ἐν τῷ Ἰονίῳ. καὶ δὴ καὶ ἐλε-
 γεῖον γράμμασιν ἐστὶν ἀρ-
 χαίοις ὑπὸ τοῦ Διὸς τοῖς ποσὶ.

μνάματ' Ἀπολλωνίας ἀνακεί-
 μεθα, τὰν ἐνὶ πόντῳ
 Ἰονίῳ Φοῖβος ᾤκισ' ἀκερσε-
 κόμας.
 οἱ γὰρ τέρμαθ' ἐλόντες Ἀβαντί-
 δος ἐνθάδε ταῦτα
 ἔστασαν σὺν θεοῖς ἐκ Θρο-
 νίου δεκάταν.

[Ἀπολλωνιάται] A. was a colony of Corinth on the coast of Epiros, almost opposite Korkyra. The victory over the Abantes of Euboia and capture of Thronion probably took place about 431 B. C.

There are other pairs drawn up in the same manner, a barbarian being pitted against a Greek in each case. There are Odysseus and Helenos — the chiefs most renowned for their cunning in each army, Menelaos and his old enemy Paris, Diomedes and Aineias, Deiphobos and Telamonian Ajax. These are the work of Lykios, the son of Myron, and were dedicated by the people of Apollonia on the Ionian sea. There is also an elegiac inscription engraved in antique characters under the feet of Zeus:—

Here we stand as memorials of Apollonia, founded by Phoibos of the unshorn locks on the Ionian sea, whose people conquered the borders of the Abantes' land, and here by god's grace set up these offerings from the tithe of the spoils of Thronion

γράμμασιν . . ἀρχαίοις] i. e. in the Attic alphabet, replaced by the Ionic in the archonship of Eukleides (403 B. C.).

147. Δελτ. Ἀρχ. 1889, p. 179 οἱ ἱππῆς ἀπὸ τῶν πολεμίων, ἱππαρχούντων Λακεδαιμονίου Ξενοφῶντος Προνάπου. | Λύκιος ἐποίησεν Ἐλευθερεὺς Μύρωνος.

Dedicated by the knights from the spoils of the enemy. The cavalry was commanded by Lakedaimonios, Xenophon and Pronapos. Lykios of Eleutherai the son of Myron, made the statues.

From the base of a group of two horsemen which stood at the entrance to the Propylaea, referred to by Paus. i. 22. 4. He seems to have misinterpreted the inscription, as he writes, 'I cannot tell whether the statues of horsemen represent the sons of Xenophon, or are merely decorative.' Lakedaimonios may be identified with the son of Kimon (Thuc. i. 45). The monument seems to have commemorated the reduction of Euboea after its revolt in 446 B. C.

5. KRESILAS.

Date. -Four inscriptions exist, of which three were found on the Akropolis of Athens: (1) Löwy 46 Ἑρμόλικος | Διαιτρεφούς | ἀπαρχήν. Κρησίλας | ἐποίησεν. Dated circ. 450 B. C. See No. 148 note. (2) Δελτ. Ἀρχ. 1889, p. 36 [Περ]ικλέος | Κρησ]ίλας ἐποίη. Date 440-430. See No. 148 note. (3) Löwy 47 [τύνδε Πέρης] ἀνέθηκε Πολυμνήστου φίλο[s υἱός] εἰξάμενος δεκάτην Παλλάδι Τριτογενεῖ Κυθωνίῃτας Κρησίλας εἰργάσσατο. Repeated in *Anth. Pal.* xiii. 13. Somewhat later than (2). Besides these (4) Löwy 45, found at Hermione, Ἀλεξίας Λύωνος ἀνέθη[κε] | τῇ Δάματρι τῇ [Χ]θονία[ι] | Ἑρμιονεῖς. | Κρησίλας ἐποίησε Κυθωνιάτ[ας]. Probably rather later than the Athenian inscriptions.

148 Plin. *N. H.* xxxiv. 74 The works of Kresilas
Cresilas (fecit) uulneratum are a man wounded and
deficientem in quo possit dying, in whom the spec-

intelligi quantum restet animae et Amazonem uulneratam et Olympium Periklen dignum cognomine, mirumque in hac arte est quod nobiles uiros nobiliores fecit. tator can feel how little life is left, and a wounded Amazon, and Perikles the 'Olympian,' worthy of his name. The marvel of this art is, that it has made men of renown yet more renowned.

uulneratum] Paus. i. 23. 3, in describing the Akropolis of Athens, mentions Διτρεφοῖς χαλκοῦς ἀνδριὰς διστοῖς βεβλημένος, 'a bronze portrait of Ditrephes shot with arrows.' Paus. identifies the subject of the portrait with the Athenian general mentioned in Thuc. vii. 29 (414 B. C.) and viii. 64 (411 B. C.) Ross conjectured that the inscription (1) quoted above belonged to the statue mentioned by Paus., and that this was identical with Pliny's wounded man. The character of the lettering, however, compels us to date the inscription (v. supr.) too early for the Ditrephes of Paus., so that Furtwangler (*Meisterwerke*, p. 278) is probably right in referring it to an elder Ditrephes, father of Nikostratos (Thuc. iii. 75, iv. 119, 129). Possibly the statue is represented on a b. f. lekythos figured in Furtw. *op. cit.* p. 280.

quantum restet animae] For 'quantum' = 'how little,' cp. Cic. *Q. Fr.* i. 2. 8 sed haec tibi praecipiens quantum profecerim non ignoro, Hor. *Sat.* ii. 9, 81 in scobe quantus consistit sumptus?

Amazonem] V. No. 111 note.

Periklen] The busts in the British Museum (*F. W.* 481), in the Vatican, and at Munich are copies of this work. The inscription (supr. No. 2) was found on the Akropolis in 1889.

nobiles] Either 'famous' (the usual sense of the word in Pliny) or, as Prof. Gardner suggests, a translation of γενναῖος, perhaps from an epigram.

Other works: Inscription (4) belongs to an offering to Demeter Chthonia. *Anth. Pal.* xiii. 13 preserves an inscription from an offering to Pallas Tritogeneia. A 'doryphoros,' ascribed by Pliny to Ktesilaos (best MSS.), probably belongs to Kresilas, since a 'wounded Amazon' is ascribed to the same artist.

6. STRONGYLION.

Date.—The inscription of No. 149 (Löwy 52) reads *Χαιρέδημος Εὐαγγέλ[ου ἐ]κ Κοίλης ἀνέθηκεν. | Στρογγυλίων ἐποίησεν*, and must have been recently erected when the work was mentioned by Ar. *Av.* 1128 (acted 414 B. C.).

149. Paus. i. 23. 8 ἵππος δὲ ὁ καλούμενος δούριος ἀνάκειται χαλκοῦς . . . λέγεται δὲ ἐς ἐκείνον τὸν ἵππον, ὥς τῶν Ἑλλήνων ἔνδον ἔχοι τοὺς ἀρίστους, καὶ δὴ καὶ τοῦ χαλκοῦ τὸ σχῆμά ἐστι κατὰ ταῦτά, καὶ Μενεσθεὺς καὶ Τεῦκρος ὑπερκύπτουσιν ἐξ αὐτοῦ, προσέτι δὲ καὶ οἱ παῖδες οἱ Θησέως.

Another offering consists in a bronze figure of the so-called Wooden Horse. The story of that horse is that it contained the bravest of the Greeks, and the bronze horse is in accordance therewith, for Menestheus and Teukros are leaning out of it, and the sons of Theseus also.

On the Akropolis of Athens.

Schol. Ar. *Av.* 1128 preserves the first five words of the inscription. The whole, including the artist's name, was discovered in 1840 (v. supr.).

150. Paus. i. 40. 2 (At Megara) τῆς δὲ κρήνης οὐ πόρρω ταύτης ἀρχαῖόν ἐστιν ἱερόν . . . ἄγαλμά τε κείται χαλκοῦν Ἀρτέμιδος ἐπὶ κλησιν Σωτείρας . . . τὴν δὲ Ἀρτεμιν . . . Στρογγυλίων ἐποίησε.

(At Megara) not far from this spring is an ancient temple; and in it there is an image of Artemis called 'the Saviour.' This Artemis was made by Strongylion.

Represented on coins of Megara (*Num. Comm. A.* 1).

Artemis 'the Saviour' was so called by the Megarians, because in 479 B. C. she deceived a party of Persians by night and caused them to shoot all their arrows at a rock, so that they fell an easy prey in the morning.

151. Paus. ix. 30. 1 ταῖς
Μούσαις δὲ ἀγάλματά . . . ἐστὶ
. . . τρεῖς μὲν εἰσιν . . . Κηφί-
σοδότου, Στρογγυλίωνος δὲ
ἕτερα τοσαῦτα, ἀνδρὸς βοῦς καὶ
ἵππους ἄριστα εἰργασμένον.

There is a group of statues
of the Muses. Three are
by Kephisodotos, and as
many more by Strongylion,
an artist whose oxen and
horses are of remarkable
excellence.

On Mount Helikon.

152. Plin. *N. H.* xxxiv.
82 Strongylion (fecit) Ama-
zonem quam ab excellentia
crurum Εὔκνημον appellant,
ob id in comitatu Neronis
circumlatam. Idem fecit
puerum quem amando
Brutus Philippensis cog-
nomine suo illustravit.

Strongylion made an
Amazon called 'Εὔκνημος'
from the beauty of the legs,
and for that reason carried
from place to place in Nero's
train. By the same artist
is the boy on which Brutus,
the hero of Philippi, by his
admiration shed the lustre
of his name.

cognomine suo] The statue is thrice referred to by Martial as
'Bruti puer.'

7. KALLIMACHOS

Date.—The Erechtheion (v. No. 154) was completed in 408 B. C.
Vitruvius (iv. 1. 10) makes K. the inventor of the Corinthian
Capital. On the inscription Καλλίμαχος ἐποίησεν on an archaistic
relief (Lowy 500), see Furtwangler, *Meisterwerke*, p. 202 ff.

153. Plin. *N. H.* xxxiv.
92 Ex omnibus autem
maxume cognomine insig-
nis est Callimachus semper

Of all artists Kallimachos
is the most remarkable for
the epithet applied to him.
He continually subjected

calumniator sui nec finem habentis diligentiae, ob id 'catatexitechnus' appellatus, memorabili exemplo adhibendi et curae modum; huius sunt saltantes Lacænae, emendatum opus, sed in quo gratiam omnem diligentia abstulerit.

his own work to the severest criticism and bestowed endless labour upon it, for which reason he was called 'the man who put his art into the crucible,'—a memorable warning that even diligence must have its limit: his dancing maidens of Sparta is a work of flawless precision, but one robbed of all its charm by the excessive labour spent on it.

calumniator sui] Calumnia='pedantic self-criticism,' in the writers of the Silver Age (cp. however Cic. *Fam.* ix. 2. 3). See Quint. x. 1. 115 (Caluum) nimia contra se calumnia uerum sanguinem perdidisse; also Quint. x. 3. 6, viii. *Prooem.* 3.

catatexitechnus] The significance of the epithet is well illustrated by Dion. Hal. *de ui Demosth.* 51, who says that sculptors and painters do not fritter away their labour on the representation of tiny veins, feathers, down, &c., nor κατατήκειν (lit. melt down) εἰς ταῦτα τὰς τέχνας.

saltantes Lacænae] Probably Karyatides (cp. No. 184), i. e. maidens of Karyae in Laconia, who danced at festivals of Artemis. Perhaps the group of 'Neo-Attic' reliefs treated by Winter (50. *Winckelmannsprogramm*, p. 97 ff.) may serve to illustrate this work.

gratiam] In No. 87 λεπτότης and χάρις are mentioned as characteristic of Kallimachos. The contrast, however, in that passage is with a 'broad treatment.'

154. Paus. i. 26. 6 λύχνον δὲ τῇ θεῷ χρυσοῦν Καλλίμαχος ἐποίησεν . . . ὁ δὲ Καλλίμαχος . . . ἀποδέων τῶν πρώτων ἐς

Kallimachos made a golden lamp for the goddess. This Kallimachos, though in art he fell short

αὐτὴν τὴν τέχνην, οὕτω σοφία
πάντων ἐστὶν ἄριστος, ὥστε καὶ
λίθους πρῶτος ἐτρύπησε, καὶ
ὄνομα ἔθετο κατατηξίτεχνον ἢ
θεμένων ἄλλων κατέστησεν
ἐφ' αὐτῷ.

of the first rank, so far
excelled his rivals in in-
genuity that he was the
first to bore marble, and
gave to himself—or caused
others to give him—the
name of 'the man who put
his art into the crucible'

τῇ θεῇ] Athena Polias. The lamp hung in the Erechtheion.
A golden palm served as a chimney.

πρῶτος ἐτρύπησε] i.e. he introduced the use of the 'running
borer.' This was not used in the Parthenon sculptures, according
to Puchstein (*Arch. Anz.* 1890, p. 110).

155. Paus. ix. 2. 7 Πλαται-
εῦσι δὲ ναός ἐστιν Ἥρας . . .
ἐνταῦθα . . . Ἥρας ἄγαλμα
καθήμενον Καλλίμαχος ἐποί-
ησε. Νυμφευομένην δὲ τὴν
θεὸν . . . ὀνομάζουσιν.

The Plataeans have a
temple of Hera. Here there
is a seated image of Hera
by Kallimachos. They
call the goddess 'the Bride.'

8. SOKRATES.

156. Paus. i. 22. 8 κατὰ
δὲ τὴν ἔσοδον αὐτὴν ἤδη τὴν ἐς
ἀκρόπολιν Ἑρμῆν, ὃν προπύ-
λαιον ὀνομάζουσιν, καὶ Χάριτας
Σωκράτη ποιῆσαι τὸν Σωφρο-
νίσκου λέγουσιν.

At the very entrance to
the Akropolis stand Hermes
—called Hermes of the
Gateway—and the Graces,
both said to be works of
Sokrates the son of So-
phroniskos.

Σωκράτης] The philosopher (468–399 B. C.).

From Paus. ix. 36. 3 we learn that they were draped, and from Schol. Ar. *Nub.* 773 that they were in relief (ἐγγεγλυμμένα τῷ τοίχῳ). But the work cannot be identified with the original of the archaistic relief in the Vatican (*A. Z.* 1869, xxii).

9. PYRRHOS.

157. Plin. *N. H.* xxxiv. Pyrrhos represented Hy-
80 Pyrrhus (fecit) Hygiam gieia [and] Athena.
[et] Mineruam.

A statue of Athena Hygieia is mentioned by Paus. on the Akropolis near the portrait of Diitrephes (No. 148 note). The inscription, found in 1839 (Löwy 53), reads 'Αθηναῖοι τῇ 'Αθηναίᾳ τῇ 'Υγείᾳ. | Πύρρος ἐποίησεν 'Αθηναῖος, and may be dated circ. 420 B.C. Plutarch (*Perikl.* 13) states that Perikles erected the statue (which was of bronze) to commemorate the healing of his favourite slave, who had fallen from the roof of the Propylaia, by a remedy prescribed by Athena in a dream. (V. next No.) The inscription appears to be some years later than the building of the Propylaia (437-433 B.C.).

10. STYPPAX.

158. Plin. *N. H.* xxxiv. Styppax of Kypros owes
81 Styppax Cyprius uno his fame to a single statue,
celebratur signo, splan- the 'roaster of entrails':
chnopte; Periclis Olympii this represented a slave of
uernula hic fuit exta torrens Perikles the Olympian,
ignemque oris pleni spiritu roasting entrails and kind-
accendens. ling a fire with a blast
from his swollen cheeks.

From Plin. *N. H.* xxii. 44 we learn that the slave was identical with the one mentioned in the note to the last No., and that his statue was of bronze.

11. THE SCULPTURES OF THE ERECHTHEION.

159. *C.I.A.* i. 324 cd = Löwy 526.

... τὸν τὸ δ]όρυ ἔχοντα	𐀀Δ
Φυρόμα [χος Κ]ηφισιεύς τὸν νεανίσκο[ν τὸ]ν	
παρὰ τὸν θώρακα	𐀀Δ
Πραχ [σίας] ἐμ Μελίτῃ οἰκῶν τὸν ἵππο]ν	
καὶ τὸν ὀπισθοφανῇ τ [ὸν πα]ρα-	
κρούοντα	ΗΔΔ
Ἀντιφάν [ης ἐκ] Κεραμέων τὸ ἄρμα καὶ τ [ὸν	
νε]ανίσκον καὶ τὸ ἵππω τὸ [ζευ]νυ-	
μένω	ΗΗΔΔΔΔ
Φυρόμαχ [ος Κη]φισιεύς τὸν ἄγοντα τὸν	
ἵππον	𐀀Δ
Μυννίων Ἀγρυλῇ [σι] οἰκῶν τὸν ἵππον καὶ	
τὸν [ἄ]νδρα τὸν ἐπικρούοντα. καὶ [τῇ]ν	
στήλην ὕστερον προσέθηκε	ΗΔΔΓΤ
Σῶκλος Ἀλωπεκῇ [σι] οἰκῶν τὸν τὸν χαλινὸν	
εἰ [χο]ντα	𐀀Δ
Φυρόμαχος Κηφισιε [ύς] τὸν ἄνδρα τὸν ἐπὶ	
τῆς βα [κτ]ηρίας εἰστηκότα, τὸν παρὰ	
[τὸ]ν βωμόν	𐀀Δ
Ἰασος Κολλυτε [ύς] τῇγ γυναῖκα, ἥ ἡ παῖς	
προσ [πέ]πτωκε	𐀀ΔΔΔ
κεφάλαιον ἀ [γα]λματοποῖκου	ΧΧΧΗΗΗΔΓ
λῆ [μμ]α	ΧΧΧ(Χ)ΗΗΗΤΤ
ἀνάλωμα τὸ α [ύτ]όν.	
...	
... τὸν γρ]άφοντα νεα[νίσ]κον [καὶ τὸν πρ]ο-	
[σεστ]ῶτα αὐ[τ]ῷ	Η [ΔΔ]
... ἐν Κολλυτῷ οἰκ[ῶν ... κ]αὶ τὴν ἄμαξαν	
πλ[ῆν τοῖν ἡμιόν]οιν	𐀀ΔΔΔ
Ἀγαθάν [ωρ Ἀλωπεκῇσι] οἰκῶν τὸ γύνα -	
[ιον τὸ πρὸς τῇ ἀμ]άξῃ καὶ τ [ὸν ἡμιόνω]	Η𐀀ΔΔΔ

	Dr.
To . . . for the man holding a spear	60
To Phyromachos of Kephisia for the youth beside the breastplate	60
To Praxias, resident at Melite, for the horse and the man seen behind it who is turning it	120
To Antiphanes of Kerameis, for the chariot and the youth and the pair of horses being yoked	240
To Phyromachos of Kephisia, for the man leading the horse	60
To Mynnion, resident at Agryle, for the horse and the man striking it. He afterwards added the pillar	127
To Soklos, resident at Alopeke, for the man holding the bridle	60
To Phyromachos of Kephisia, for the man leaning upon his staff beside the altar	60
To Iason of Kollytos, for the woman at whose feet the child has fallen	80
Total expenditure on sculpture	3315
Received, 4302 dr. 1 ob.	
Disbursed, the same sum.	
To . . . for the young man writing and the man who is standing beside him	120
To . . . resident at Kollytos, for . . . and the chariot (but not the pair of mules)	80
To Agathanor, resident at Alopeke, for the woman beside the chariot and the pair of mules	180

X (χλίοι) = 1000, H (ἑκατόν) = 100, Δ (δέκα) = 10, Π (πέντε) = 5, Π (5 × 10) = 50, ρ = 1 drachma, ι = 1 obol.

From the accounts of expenditure on the building of the Erechtheion (407 B. C.). The names are those of the workmen, who executed the individual figures at sixty drachmas each. The composition was no doubt the work of a first-class artist, who furnished models (τόποι), and was paid at a higher rate. See No. 221. One drachma = about 10*d.* or a franc. Artists whose name is followed by that of their deme are Attic citizens, those described as 'resident at . . .' are aliens. Attempts to reconstruct the scene, and to identify some of the figures with existing fragments (Brunn-Bruckmann 31-33) have been made by Bergk, *Zeitschrift für Alterthumswissenschaft*, 1845, p. 987 ff., and Stephani, *A. d. I.* 1843, p. 286 ff. On the fragments see *F. W.* 812-820.

[πα]ρακρονοντα] Since ἀνακρούειν = to 'pull up' a horse with the bridle (Xen. *de Eq.* 11. 33, παρακρούειν may mean to 'turn' the animal.

§ 2. THE ARGIVE SCHOOL.

1. POLYKLEITOS.

Date. (1) The inscription from the base of the portrait of Kyniskos (v. *infr.*) (Löwy 50) may be dated circ. 440 B. C., and the Amazon (No. 117), if really contemporary with that of Pheidias, would belong to the same time. The inscriptions from the portraits of Pythokles (Löwy 91, and Xenokles (Löwy 90), whose alphabet shows increasing Ionic influence, are generally attributed to the younger P, but Furtw. thinks that they may date from the Peloponnesian war (*Meisterwerke*, p. 415). (2) Plat. *Protag.* 311C makes Polykleitos a contemporary of Pheidias, and in the same dialogue, 328C, represents his sons as contemporary with those of Perikles. (3) The Hera at Argos (No. 161) is posterior to 423 B. C., when the temple was built; hence Pliny's date, Ol. 90 = 420 B. C. (4) The memorials of the Spartan victory at Aigospotamoi (405 B. C.) were for the most part executed by the pupils of Polykleitos;

but the tripod at Amyklai (No. 160) was his own work, unless we assign it to the younger P. (The works assigned with probability to the latter artist are placed last, Nos. 165, 166.)

160. Plin. *N. H.* xxxiv.
 55 Polyclitus Sicyonius
 Ageladae discipulus diadumenum fecit molliter iuuenem centum talentis nobilitatum; idem et doryphorum uiriliter puerum fecit, quem *Kanóna* artifices uocant lineamenta artis ex eo petentes ueluti a lege quadam, solusque hominum artem ipsam fecisse artis opere iudicatur. Fecit et destringentem se et nudum telo incessentem, duosque pueros item nudos talis ludentes qui uocantur *ἀσπραγαλίζοντες* et sunt in Titi Imperatoris atrio—hoc opere nullum absolutius plerique iudicant—item Mercurium qui fuit Lysimacheae, Herculem qui Romae, *ἀγυτῆρα* arma sumentem, Artemona qui *περιφορητός* appellatus est. Hic consummasse hanc scientiam iudicatur et toreuticen sic erudisse ut Phidias aperuisse. Proprium eius est uno crure ut

Polykleitos of Sikyon was a pupil of Ageladas; his works were:—a youth with boyish forms binding his hair, famous for its price, 100 talents; also a boy of manly form bearing a lance, called 'the Canon' by artists, who draw from it the rudiments of art as from a code (so that Polykleitos is held to be the only man who has embodied art itself in a work of art); also a man scraping himself and a nude figure hurling a javelin, and two boys, also nude, playing with knucklebones, which are called 'the Dice-players' and stand in the hall of the Emperor Titus, considered by many to be the most faultless work of sculpture—also a Hermes which was at Lysimacheia, a Herakles at Rome, a captain putting on his armour, and a portrait of Artemon called 'the Man

insisterent signa excogitasse, quadrata tamen esse ea tradit Varro et paene ad exemplum.

in the Litter.' He is held to have brought the bronze-caster's art to perfection and to have expounded sculpture, as Pheidias revealed it. Peculiar to him is the device by which his statues step forward with one leg. Varro, however, states that they are squarely built and seem almost to be made on a uniform pattern.

Sicyonius] P. describes himself as Ἀργεῖος on the base of the portrait of Pythokles, and this is corroborated by Plato and Pausanias. Naukydes (v. infr.) was also an Argive. Daidalos, Kanachos, and Alypos (v. infr.) show that the school afterwards transferred itself to Sikyon, which was the home of Lysippos. Possibly therefore Pliny's version is a kind of anachronism (Furtw. *Meisterwerke*, p. 416 f.), unless P. was a Sikyonian by birth who gained the citizenship of Argos.

Ageladae discipulus] Chronologically impossible, v. supr. p. 33.

diadumenum] A copy found at Vaison is in the British Museum (*Catalogue of Greek Sculpture*, p. 266). See *F. W.* 508.

molliter iuuenem . . . uiriliter puerum] The antithesis may be Pliny's own, or borrowed from an epigram.

doryphorum . . . quem κανόνα uocant] MSS. insert et before quem, but it has been omitted in accordance with No 163 note. The best copy (from Pompeii) is at Naples (*F. W.* 503).

destringentem se] A translation of ἀποξυόμενον—an athlete scraping himself with the strigil after anointing.

telo incessentem] The MSS. read 'talo,' but this can only be retained if with Benndorf we regard the phrase as a mistranslation of ἀστραγάλῳ ἐπικείμενος, supposing that Pliny rendered ἐπικείμενος 'standing upon' by 'incessens,' 'pursuing.' A large basis in the form of a knucklebone was found at Olympia, and Benndorf believes that it supported a statue of Καῖρος ('Opportunity') here referred

to. But it is better to accept Benndorf's alternative suggestion 'telo'; on the meaning see Wölfflin, *Archiv für lateinische Lexikographie*, 1894, p. 105 ff., who quotes Ov. *Met.* xiv. 402 saevisque parant incessere telis and Plin. *N. H.* xxxvii. 111 fundis e longinquo incessunt.

Titī Imperatoris] Titus received the title Imperator in 72 A. D.

ἀγῆτῆρα] A Dorian title (cp. πεντηκοντήρ, ἀρμοστήρ at Sparta). The word is not to be regarded as an attribute of Herakles (Urlichs, *Wochenschrift für klassische Philologie*, 1894, Sp. 1299).

Artemona] An engineer employed by Perikles at the siege of Samos (440 B. C.). Being lame he was carried about (περιφορητός) in a litter.

hanc scientiam] The art of bronze-casting.

uno crure] The typical attitude of Polykleitan statues is that in which the figure is *coming to rest* on one leg (*uno crure*, not *uni cruri* 'resting its weight on one leg').

quadrata] As compared with the more slender figures of Lysippos. V. Introduction, § 2.

ad exemplum] 'unum' is inserted in the inferior MSS. But the same sense may be obtained by laying stress on 'exemplum,' almost = a lay figure (Gk. κατὰ τὸ παράδειγμα).

161. Paus. ii. 17. 4 (At Argos) τὸ δὲ ἄγαλμα τῆς Ἥρας ἐπὶ θρόνου κάθεται μεγέθει μέγα, χρυσοῦ μὲν καὶ ἐλέφαντος, Πολυκλείτου δὲ ἔργον· ἔπεστι δὲ οἱ στέφανος Χάριτας ἔχων καὶ Ὠρας ἐπειργασμένας, καὶ τῶν χειρῶν τῇ μὲν ἔχει καρπὸν ῥοιᾶς, τῇ δὲ σκῆπτρον. . . . κόκκυγα δὲ ἐπὶ τῷ σκῆπτρῳ καθῆσθαι φασι, λέγοντες τὸν Δία, ὅτε ἦρα παρθένου τῆς Ἥρας, ἐς τοῦτον τὸν ὄρνιθα ἀλλαγῇ-

(At Argos) the image of Hera is colossal in size, seated upon a throne: it is made of gold and ivory, and is the work of Polykleitos; on her head is a crown adorned with Graces and Seasons; in one hand she holds the fruit of the pomegranate, in the other a sceptre. They say that a cuckoo is perched on the sceptre, and tell the story that Zeus, when he loved

ναι, τὴν δὲ ἄτε παίγνιον θηρ-
ᾶσαι.

the maiden Hera, took the
form of that bird, and was
pursued and taken by her
as a plaything

The base was laid bare by the American excavators in 1892.

The statue is represented on coins of Argos (Overbeck, *Kunst-myth.* iii, Münztafel iii. 1, 2). A passage of Tertullian (*de Cor. Mil.* 7), of doubtful authority, seems to imply that Hera wore a garland of vine-leaves, and that a tiger's skin was spread over her footstool, in allusion to Dionysos and Herakles.

162. Paus. iii. 18. 7 ἐν
Ἀμύκλαις . . . τρίποδες χαλκοῖ
. . . 8. . . Ἀρίστανδρος δὲ
Πάριος καὶ Πολύκλειτος Ἀρ-
γείος, ὁ μὲν γυναῖκα ἐποίη-
σεν ἔχουσαν λύραν, Σπάρτην
δῆθεν, Πολύκλειτος δὲ Ἀφρο-
δίτην παρὰ Ἀμυκλαίῳ καλου-
μένην. οὗτοι δὲ οἱ τρίποδες
μεγέθει τε ὑπὲρ τοὺς ἄλλους
εἰσὶ καὶ ἀπὸ τῆς νίκης τῆς ἐν
Αἰγὸς ποταμοῖς ἀνετέθησαν.

At Amyklai there are
bronze tripods. (To support
these) Aristandros of Paros
made a figure of a woman
holding a lyre, which is
called 'Sparta,' and Poly-
kleitos of Argos an Aphro-
dite called 'the Aphrodite
of Amyklai.' These tripods
are larger than the others
and were dedicated from
the spoils of the victory at
Aigospotamoi.

τρίποδες. The earlier and smaller tripods were used by Gitiadas (No. 37) and Kallion of Aegina (No. 53). Aristandros may have been the father of Skopas (*infra*. Part II. § 1. 2 (a)).

τῆς νίκης τῆς ἐν Α. π.] 405 B. C.

163. Galen, de plac. Hipp
et Plat. 5 τὸ δὲ κάλλος οὐκ
ἐν τῇ τῶν στοιχείων, ἀλλ' ἐν
τῇ τῶν μορίων συμμετρίᾳ συν-
ίστασθαι νομίζει (Χρύσιππος),

Chrysippos holds beauty
to consist in the proportions
not of the elements but of
the parts, that is to say, of
finger to finger and of all

δακτύλου πρὸς δάκτυλον δηλονότι καὶ συμπάντων αὐτῶν πρὸς τε μετακάρπιον καὶ καρπόν, καὶ τούτων πρὸς πῆχυν, καὶ πῆχεως πρὸς βραχίονα καὶ πάντων πρὸς πάντα καθάπερ ἐν τῷ Πολυκλείτου κανόνι γέγραπται. πάσας γὰρ ἐκδιδάξας ἡμᾶς ἐν ἐκείνῳ τῷ συγγράμματι τὰς συμμετρίας τοῦ σώματος ὁ Πολύκλειτος, ἔργῳ τὸν λόγον ἐξεβεβαίωσε, δημιουργήσας ἀνδριάντα κατὰ τὰ τοῦ λόγου προστάγματα, καὶ καλέσας δὴ καὶ αὐτὸν τὸν ἀνδριάντα, καθάπερ καὶ τὸ σύγγραμμα κανόνα.

the fingers to the palm and wrist, and of these to the forearm, and of the forearm to the upper arm, and of all the parts to each other, as they are set forth in the Canon of Polykleitos. For Polykleitos, when he had taught us all the proportions of the human figure by means of that treatise, confirmed his theory by a practical illustration and made a statue according to the dictates of the theory, and called the statue, like the treatise, his 'Canon.'

The identity of this 'Canon' with the doryphoros is shown by the anecdote told of Lysippos, who used to say that the doryphoros of Polykleitos was his master (Cic. *Brut.* 86. 296) and by Quint. (v. 12. 21) who states that sculptors took it as their model. An expression is quoted from the theoretical treatise by Philon *περὶ βελοποιϊκῶν* iv. 2 τὸ γὰρ εὖ παρὰ μικρὸν διὰ πολλῶν ἀριθμῶν ἔφη γίνεσθαι—'Beauty, he said, was produced from a small unit through a long chain of numbers.' The system given by Vitruv. iii. 1 does not agree with the statues of Polykleitos. Kalkmann (53. *Winckelmanns-programm*) connects it with the canon of Euphranor (No. 230) on very slight grounds.

164. Plut. Quaest. Conu. ii. 3. 2 Πολύκλειτος ὁ πλάστης εἶπε χαλεπώτατον εἶναι τὸ ἔργον, ὅταν ἐν ὀνυχί ὁ πηλὸς γίνηται.

Polykleitos the sculptor said that the work was most difficult, when the clay came under the nail.

ὅταν ἐν ὄνυχι κ τ.λ.] If these words are to be taken literally they may be interpreted, (1) of the nail of the artist, with which he works over the surface of the finished model; (2) of the nail of the model itself, which is the last detail to be finished. But this would require ἐν τοῖς ὄνυξι. It is possible that the phrase (which was a proverbial one, cp. the use of ἐξονυχίζειν *Ar. Fr.* 230 Bgk. and *Dion. Hal. de ui Demosth.* 13 ὁ τοῦ Δημοσθένους λόγος . . . τὸν Λισιακὸν χαρακτῆρα ἐκμέμακται εἰς ὄνυχας) is used without any literal implication.

Other works by Polykleitos :—

The AMAZON (v. No. 117).

HERAKLES and the Hydra (*Cic. de Or.* ii 16. 70).

The KANEPHOROI (*Cic. Verr.* iii. 4. 5).

Portraits of Olympic victors :—

KYNISKOS of Mantinea, victor in the boys' boxing-match (*Paus.* vi. 4. 11); the inscription Löwy 50.

Works ascribed to the younger Polykleitos (v. *infr.* p. 192) :—

<p>165. <i>Paus.</i> ii. 20. 1 (At Argos) ἀγαλμά ἐστι καθήμενον Διὸς Μειλιχίου, λίθου λευκοῦ, Πολυκλείτου δὲ ἔργον.</p>	<p>(At Argos) there is a seated image of Zeus the Merciful in white marble, the work of Polykleitos.</p>
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Stated by *Paus.* to have been set up in expiation of a massacre in 418 B. C., in which case it would be a work of the elder P. But the material (marble) is not that employed by him, and the massacre may have been the 'σκυταλισμός' in 370 B. C. (*Diod.* xv. 58).

<p>166. <i>Paus.</i> ii. 24. 5 ὠκοδόμηται δὲ ἐπὶ κορυφῇ τοῦ ὄρους Ἀρτέμιδος Ὀρθίας ἱερόν, καὶ ἀγάλματα Ἀπόλλωνος καὶ Ἀητοῦς καὶ Ἀρτέμιδος πεποιεῖται λευκοῦ λίθου. Πολυκλείτου δὲ φασιν εἶναι ἔργα.</p>	<p>On the summit of the mountain stands a temple of Artemis Orthia, in which are images of Apollo, Leto and Artemis of white marble. These are said to be the work of Polykleitos.</p>
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τοῦ ὄρους] Mount Lykone in Arkadia. Ascribed to the younger P. on the ground of the material.

Portraits of Olympic victors :—

ARISTION of Epidauros, victor in the boys' boxing-match (Paus. vi. 13. 6). Inscription Löwy 92.

THERSILOCHOS of Korkyra, victor in the boxing-match (Paus. vi. 13. 6). Coupled by Paus. with the last.

ANTIPATROS of Miletos, victorious in the boys' boxing-match in the time of Dionysios I (probably 388 B. C.) (Paus. vi. 2. 6).

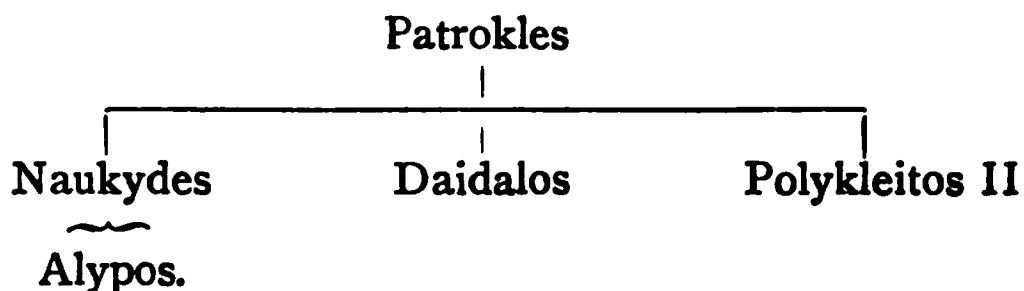
(PYTHOKLES of Elis, victor in the five contests (Paus. vi. 7. 10). Inscription Löwy 91.)

(XENOKLES of Mainalos, victor in the boys' wrestling-match (Paus. vi. 9. 2). Inscription Löwy 90.)

The case of the two last-named is doubtful. V. *supr.* ad init., and Furtwängler, *loc. cit.*

2. THE FAMILY AND SCHOOL OF POLYKLEITOS.

(a) THE FAMILY OF PATROKLES.



Naukydes and Daidalos describe themselves as sons of Patrokles in their inscriptions (Löwy 86, 88). A Polykleitos, brother of Naukydes, is mentioned by Pausanias (No. 173), who (though Robert believes him to be the elder P.), must be in reality the younger artist of the name; on whom see Part iv. § 2. 1 (b). The relationship of the elder Polykleitos to the other members of the family must remain uncertain. He may have been the brother of Patrokles.

Date.—Patrokles was employed (v. No. 172) on the Spartan memorial of Aigospotamoi (405 B. C.). Pliny dates him 400 B. C. Naukydes seems to have worked with the elder Polykleitos at Argos (No. 170), and his inscriptions (Löwy 86, 87, see especially note on the latter inscription) show that he was at work in the early years of the fourth century. His younger brothers belong to the next period. His pupil Alypos, however, was employed on the memorial of Aigospotamoi (No. 172).

167. Plin. *N. H.* xxxiv. Patrokles made statues
 91 Athletas autem et arma- of athletes, warriors, hunters,
 tos et uenatores sacrifican- and sacrificers.
 tesque (fecit) . . . Patrokles.

P.'s place is with the artists of the second grade, who are classified according to their subjects (Introduction, § 1).

168. Plin. *N. H.* xxxiv. The fame of Naukydes
 80 Naucydes Mercurio et rests on his Hermes, his
 discobolo et immolante quoit-thrower, and his
 ariem censetur. figure sacrificing a ram.

The last named is usually identified with a figure standing in the precinct of Athena Ergane on the Akropolis of Athens, described by Paus. in the following No.

169. Paus. i. 24. 2 κείται There stands also Phrixos,
 δὲ καὶ Φρίξος ὁ Ἀθάμαντος the son of Athamas, who
 ἐξευηνεγμένος ἐς Κόλχους ὑπὸ was borne to Kolchis by
 τοῦ κριοῦ. θύσας δὲ αὐτὸν the ram. He has sacrificed
 ὅτῳ δὴ θεῷ, ὥς δὲ εἰκάσαι τῷ the animal to some god,
 Λαφυστίῳ καλουμένῳ, παρὰ probably to him who is
 Ὀρχομενίοις, τοὺς μηροὺς κατὰ called Laphystios at Orcho-
 νόμον ἐκτεμὼν τὸν Ἑλλήνων, menos, and having cut out
 ἐς αὐτοῖς καιομένους ὄρῃ. the thigh-pieces after the
 Greek fashion, is watching
 them as they are consumed
 by the flames.

Zeus Laphystios was worshipped on Mount Laphystion in Boeotia and at Halos in Achaia Phthiotis, where human sacrifices, of which that of Phrixos and Helle (for whom the ram with the golden fleece was substituted) was the prototype, were offered in historical times (Hdt. vii. 197).

170. Paus. ii. 17. 5 λέγεται
δὲ παρεστηκέναι τῇ Ἥρᾳ τέχνη
Ναυκίδου ἀγάλμα Ἥβης, ἐλέ-
φαντος καὶ τοῦτο καὶ χρυσοῦ.

It is said that beside the
Hera there stands an image
of Hebe, the work of Nau-
kydes. This is also of ivory
and gold.

The Hera is that of Polykleitos at Argos (No. 161). Both figures
are represented on bronze coins of Argos (Overbeck, *Kunstmyth.*
iii, Munztafel iii. 1).

171. Paus. ii. 22. 7 (At
Argos) τοῦ δὲ ἱεροῦ τῆς Εἰλει-
θυίας πέραν ἐστὶν Ἑκάτης
ναός, Σκόπα δὲ τὸ ἀγάλμα
ἔργον. τοῦτο μὲν λίθου, τὰ δ'
ἀπαντικρὺ χαλκᾷ, Ἑκάτης καὶ
ταῦτα ἀγάλματα, τὸ μὲν Πολύ-
κλειτος ἐποίησε, τὸ δὲ ἀδελφὸς
Πολυκλείτου Ναυκύδης* Μό-
θωνος*.

(At Argos) beyond the
temple of Eileithuia is a
temple of Hekate, and the
image is the work of Skopas.
This is of marble, and the
bronze figures which stand
opposite to it also represent
Hekate. One was made by
Polykleitos, the other by
Naukydes, the brother of
Polykleitos*, and son of
Mothon*.

Μόθωνος] The text is corrupt, since the inscription quoted above
shows that Naukydes was the son of Patrokles. Klein suggests
μαθητής; but this would involve a lacuna for the teacher's name.

Other works :—

A portrait of the poetess Erinna (Tatian, *c. Graec.* 52).

Athlete statues :

BAUKIS of Troizen, victorious in wrestling (Paus. vi. 8. 4).

CHEIMON, victorious in wrestling (Paus. vi. 9. 3).

EUKLES of Rhodes, grandson of Diagoras, victorious in wrestling
(Paus. vi. 6. 2). Inscription Löwy 86.

Portraits by Alypos, pupil of Naukydes :

SYMMACHOS of Elis, victorious in boxing (Paus. vi. 1. 3).

NEOLAIDAS of Pheneos in Arkadia, victorious in the boys'
boxing match (id. *ib.*).

τὴν Λυσάνδρου τὴν στρατηγίδα κυβερνῶν. 8. τοῦτον μὲν δὴ τὸν Ἑρμῶνα Θεόκοσμος ποιῆσαι ἐμελλεν ὁ Μεγαρεὺς ἄτε ὑπὸ τῶν Μεγαρέων ἐγγραφέντα ἐς τὴν πολιτείαν· οἱ δὲ Διόσκουροι Ἀντιφάνους εἰσὶν Ἀργεῖου, καὶ ὁ μάντις τέχνη Πίσωνος ἐκ Καλαυρείας τῆς Τροιζηνίας. Ἀθηνόδωρος δὲ καὶ Δαμέας, ὁ μὲν τὴν Ἀρτεμίν τε καὶ Ποσειδῶνα εἰργάσατο, ἔτι δὲ τὸν Λύσανδρον, Ἀθηνόδωρος δὲ τὸν Ἀπόλλωνα ἐποίησε καὶ τὸν Δία· οὗτοι δὲ Ἀρκάδες εἰσιν ἐκ Κλείτορος. 9. ἀνάκεινται δὲ καὶ ὅπισθεν τῶν κατειλεγμένων ὅσοι συγκατειργάσαντο τῷ Λυσάνδρῳ τὰ ἐν Αἰγὸς ποταμοῖς ἢ αὐτῶν Σπαρτιατῶν ἢ ἀπὸ τῶν συμμαχησάντων· εἰσὶ δὲ οἷδε, Ἀρακὸς μὲν καὶ Ἐριάνθης, ὁ μὲν αὐτῶν ἐκ Λακεδαιμόνος, ὁ δὲ Ἐριάνθης Βοιωτίας * * * ὑπὲρ τοῦ Μίμαντος, ἐντεῦθεν μὲν Ἀστυκράτης, Χῖοι δὲ Κηφισοκλῆς καὶ Ἑρμόφαντός τε καὶ Ἰκέσιος, Τίμαρχος δὲ καὶ Διαγόρας Ῥόδιοι, Κνίδιος δὲ Θεόδαμος, ἐκ δὲ Ἐφέσου Ἡμμέριος, καὶ Μιλήσιος Ἀλαντίδης. 10. τούτους μὲν δὴ ἐποίησε Τίσ-

on the occasion of the victory, and Hermon who was the helmsman of Lysander's flag-ship. This Hermon was destined to be portrayed by Theokosmos of Megara, because he had been enrolled as a citizen of Megara, the Dioskouroi are by Antiphanes of Argos, and the diviner is the work of Pison of Kalaureia, a possession of Troizen. Dameas made the Artemis and the Poseidon, besides the portrait of Lysander, while Athenodoros made the Apollo and the Zeus: both Athenodoros and Dameas were Arkadians from Kleitor. Behind the figures already enumerated are other offerings, the portraits of all who assisted Lysander at the victory of Aigospotamoi, whether Spartans or allies. These are the following:—Arakos, a Spartan, and Erianthes, a Boeotian * * * beyond Mimas, next is Astykrates and Kephisokles, Hermophantos and Hikesios of

ανδρος, τοὺς δὲ ἐφεξῆς Ἄλυπος
 Σικυώνιος, Θεόπομπον Μύνδιον
 καὶ Κλεομήδην Σάμιον καὶ ἐξ
 Εἰβοίας Ἀριστοκλέα τε Καρύ-
 στιον καὶ Αὐτόνομον Ἐρετρίεα
 καὶ Ἀριστόφαντον Κορίνθιον
 καὶ Ἀπολλόδωρον Τροιζήνιον
 καὶ ἐξ Ἐπιδάυρου Δίωνα τῆς ἐν
 τῇ Ἀργολίδι. ἐχόμενοι δὲ τού-
 των Ἀξιόνικός ἐστιν Ἀχαιὸς
 ἐκ Πελλήνης, ἐκ δὲ Ἑρμιόνης
 Θέκρης, καὶ Φωκεὺς τε Πυρ-
 ρίας καὶ Κώμων Μεγαρεὺς καὶ
 Ἀγασιμένης Σικυώνιος, ἐκ δὲ
 Ἀμβρακίας καὶ Κορίνθου τε
 καὶ Λευκάδος Τηλυκράτης καὶ
 Πυθόδοτος Κορίνθιος καὶ Ἀμ-
 βρακιώτης Εὐαιτίδας· τελευ-
 ταῖοι δὲ Ἐπικυρίδας καὶ Ἐτεό-
 νικος οἱ Λακεδαιμόνιοι. Πατρο-
 κλέους δὲ καὶ Κανάχου φασὶν
 ἔργα.

Chios, Timarchos and Dia-
 goras of Rhodes, Theoda-
 mos of Knidos, Kimmerios
 of Ephesos and Aiantides
 of Miletos. These figures
 were made by Tisandros,
 and those which follow by
 Alypos of Sikyon. These
 are Theopompos of Myndos
 and Kleomedes of Samos
 and two Euboeans Aris-
 tokles of Karystos and
 Autonomos of Eretria, and
 Aristophantos of Corinth
 and Apollodoros of Troizen
 and Dion of Epidauros in
 Argolis. Next to these
 come Axionikos an Achaean
 of Pellene and Theseus of
 Hermione and Pyrrhias the
 Phokian and Komon the
 Megarian and Agasimenes
 the Sikyonian, while Am-
 bracia, Corinth and Leukas
 are represented by Tely-
 krates and Pythodotos the
 Corinthian and Euantidas
 of Ambrakia. Last of all
 come the Spartans, Epi-
 kyridas and Eteonikos:
 these are said to be the
 work of Patrokles and Ka-
 nachos.

τὴν Λυσάνδρου τὴν στρατηγίδα
 κυβερνῶν. 8. τοῦτον μὲν δὴ
 τὸν Ἑρμῶνα Θεόκοσμος ποιή-
 σειν ἔμελλεν ὁ Μεγαρεὺς ἅτε
 ὑπὸ τῶν Μεγαρέων ἐγγραφέντα
 εἰς τὴν πολιτείαν· οἱ δὲ Διόσ-
 κουροι Ἀντιφάνους εἰσὶν Ἀρ-
 γείου, καὶ ὁ μάντις τέχνη
 Πίσωνος ἐκ Καλαυρείας τῆς
 Τροιζηνίας. Ἀθηνόδωρος δὲ
 καὶ Δαμέας, ὁ μὲν τὴν Ἀρτεμίν
 τε καὶ Ποσειδῶνα εἰργάσατο,
 ἔτι δὲ τὸν Λύσανδρον, Ἀθηνό-
 δωρος δὲ τὸν Ἀπόλλωνα ἐποίη-
 σεν καὶ τὸν Δία· οὗτοι δὲ
 Ἀρκάδες εἰσιν ἐκ Κλείτορος.
 9. ἀνάκεινται δὲ καὶ ὀπισθεν
 τῶν κατειλεγμένων ὅσοι συγ-
 κατειργάσαντο τῷ Λυσάνδρῳ
 τὰ ἐν Αἰγὸς ποταμοῖς ἢ αὐτῶν
 Σπαρτιατῶν ἢ ἀπὸ τῶν συμ-
 μαχησάντων· εἰσὶ δὲ οἷδε,
 Ἀρακὸς μὲν καὶ Ἐριάνθης, ὁ
 μὲν αὐτῶν ἐκ Λακεδαιμόνος, ὁ
 δὲ Ἐριάνθης Βοιωτίας * * *
 ὑπὲρ τοῦ Μίμαντος, ἐντεῦθεν
 μὲν Ἀστυκράτης, Χῖοι δὲ Κη-
 σοκλῆς καὶ Ἑρμόφαντός τε
 Ἰκέσιος, Τιμαρχὸς δὲ καὶ
 γίγας Ἰοῦιοι
 ὁπμος, ἐκ δὲ

on the occasion of the vic-
 tory, and Hermon who was
 the helmsman of Lysander's
 flag-ship. This Hermon
 was destined to be por-
 trayed by Theokosmos of
 Megara, because he had
 been enrolled as a citizen
 of Megara, the Dios-
 kouroi are by Antiphanes of
 Argos, and the diviner is the
 son of Pison of Kalauria.
 Theokosmos made the
 statues of Artemis and the
 Poseidon, and the
 portrait of Lysander
 while Athenodorus made
 the Apollo and the
 both Athenodorus and
 Theokosmos were
 Kleitor of Arkadia.
 And here are the
 names of the
 I

κίονάς ἐστιν εἰργασμένα, τὰ μὲν ἐς τὴν Διὸς γένεσιν καὶ Θεῶν καὶ Γιγάντων μάχην ἔχει, τὰ δὲ ἐς τὸν πρὸς Τροίαν πόλεμον καὶ Ἰλίου τὴν ἄλωσιν.

columns are taken partly from the legends of the birth of Zeus and the battle of the Gods and Giants, partly from the story of the Trojan war and the fall of Ilion.

The temple was restored after its destruction by fire in 423 B. C. The site has been recently excavated by the American School at Athens, and fragments of the metopes discovered. See Waldstein, *Excavations at the Heraion of Argos*, 1892, who however (p. 18) appears to take Paus.' words to be a description of the pediment-sculptures. This would be τὰ ἐν τοῖς ἀετοῖς in the language of Paus., while τὰ ὑπὲρ τοὺς κίονας unmistakably refers to metopes.

§ 3. OTHER ARTISTS.

1. PAIONIOS OF MENDE.

Date. Dependent on that assigned to the Nike at Olympia (Nos. 175, 176), on which see commentary.

175. Paus. v. 26. 1 Μεσσηνίαν δὲ τῶν Δωριέων οἱ Ναύπακτόν ποτε παρὰ Ἀθηναίων λαβόντες ἄγαλμα ἐν Ὀλυμπίᾳ Νίκῃς ἐπὶ τῷ κίονι ἀνέθεσαν. τοῦτο ἔστιν ἔργον μὲν Μενδαίου Παιωνίου πεποιηται δὲ ἀπὸ ἀνδρῶν πολεμίων ὅτε Ἀκαρνανῶσι καὶ Οἰνιάδαις, ἐμοὶ δοκεῖν, ἐπολέμησαν. Μεσσήνιοι δὲ αὐτοὶ λέγουσι, τὸ

The Dorian Messenians who formerly received Nau-paktos from the Athenians dedicated at Olympia a statue of Victory on a pillar. This was the work of Paionios of Mende, and was set up from spoils taken from the enemy when the Messenians were at war with the Akarnanians and the

ἀνάθημά σφισιν ἀπὸ τοῦ ἔργου
τοῦ ἐν τῇ Σφακτηρίᾳ νήσῳ
μετὰ Ἀθηναίων, καὶ οὐκ ἐπι-
γράψαι τὸ ὄνομα τῶν πολε-
μίων σφᾶς τῷ ἀπὸ Λακεδαι-
μονίων δείματι, ἐπεὶ Οἰνιαδῶν
γε καὶ Ἀκαρνάνων οὐδένα
ἔχειν φόβον.

people of Oiniadai. Such at least is my view: but the Messenians themselves assert that the statue is a memorial of the engagement on the island of Sphakteria in which they fought beside the Athenians, and that they did not inscribe the name of the enemy on the monument for fear of the Spartans, while they had no fear of the Akarnanians or the people of Oiniadai.

ποτε] Probably in 460 B. C. V. note on No. 42.

ἔμοι δοκεῖν] Paus.' view is improbable, because the Messenians were forced to beat a retreat by night from Oiniadai, which they left empty-handed (Paus. iv. 25. 9, 10). The expedition took place in 452 B. C.

τῷ ἀπὸ Λακεδαιμονίων δείματι] This would be operative so long as Elis remained the ally of Sparta. The engagement at Sphakteria took place in 424 B. C., the rupture between Elis and Sparta in 420 B. C. The date of the Victory therefore probably lies between these years.

176. Löwy, *I. G. B.* 49
Μεσσάνιοι καὶ Ναυπάκτιοι
ἀνέθεν Διὶ | Ὀλυμπίῳ δεκάταν
ἀπὸ τῶν πολεμίων | Παιώνιος
ἐποίησε Μενδαῖος | καὶ τὰ κρω-
τήρια ποιῶν ἐπὶ τὸν ναὸν ἐνέλικα.

The Messenians and Naupaktians dedicated to Olympian Zeus as a tithe of the spoil of their enemies. Paionios of Mende made the statue and was a successful competitor in the construction of the gable-figures for the temple.

From the original of No. 175, preserved in the Museum at Olympia. See *F. W.* 496, 497. The later of the dates given on No. 175 is supported by the style.

τάκρωτήρια] Figures of Victory in gilded bronze, which stood on the extremities of the gable (Paus. v. 10. 4). It is impossible to give to this word the sense of 'pediment-sculptures,' i. e. ἐναέτια (*C. I. A.* iv. 297^b, Kavvadias, *Fouilles d'Épidaure*, 241, 98, &c.). See next No.

177. Paus. v. 10. 6 τὰ δὲ ἐν τοῖς ἀετοῖς, ἔστιν ἔμπροσθεν Πέλοπος ἢ πρὸς Οἰνόμαον τῶν ἵππων ἄμιλλα ἔτι μέλλουσα, καὶ τὸ ἔργον τοῦ δρόμου παρὰ ἀμφοτέρων ἐν παρασκευῇ. Διὸς δὲ ἀγάλματος κατὰ μέσον πεποιημένου μάλιστα τὸν ἀετὸν ἔστιν Οἰνόμαος ἐν δεξιᾷ τοῦ Διὸς ἐπικείμενος κράνος τῇ κεφαλῇ, παρὰ δὲ αὐτὸν γυνὴ Στερόπη, θυγατέρων καὶ αὕτη τῶν Ἀτλαντος. Μυρτίλος δέ, ὃς ἤλαυνε τῷ Οἰνομάῳ τὸ ἄρμα, κάθηται πρὸ τῶν ἵππων· οἱ δὲ εἰσιν ἀριθμὸν οἱ ἵπποι τέσσαρες. μετὰ δὲ αὐτὸν εἰσιν ἄνδρες δύο. ὀνόματα μὲν σφισιν οὐκ ἔστι, θεραπεύειν δὲ ἄρα τοὺς ἵππους καὶ τούτοις προσετέτακτο ὑπὸ τοῦ Οἰνομάου. 7. πρὸς αὐτῷ δὲ κατὰκειται τῷ πέρατι Κλάδεος· ἔχει δὲ καὶ ἐς τὰ ἄλλα παρ' Ἡλείων τιμὰς ποταμῶν μάλιστα μετὰ γε Ἀλφειόν. τὰ δὲ ἐς ἀρισ-

The sculptures of the front pediment represent the moment before the chariot-race of Pelops with Oinomaos, and the preparations for the contest on both sides. Just in the centre of the pediment is an image of Zeus, and on the right of Zeus is Oinomaos with a helmet on his head, and beside him stands his wife Sterope, who was also one of the daughters of Atlas. And Myrtilos who drove the chariot of Oinomaos is seated in front of the team; this consists of four horses. After him come two men; they have no names, but were doubtless also told off by Oinomaos to tend the horses. Close to the end of the pediment reclines Kladeos, who in various ways enjoys higher honours

τερὰ ἀπὸ τοῦ Διὸς ὁ Πέλοψ
καὶ Ἴπποδάμεια καὶ ὃ τε ἡνιώ-
χός ἐστι τοῦ Πέλοπος καὶ
ἵπποι, δύο τε ἄνδρες, ἵπποκόμοι
δὴ καὶ οὗτοι τῷ Πέλοπι. καὶ
αὐθις ὁ ἀετὸς κάτεισιν ἐς
στευόν, καὶ κατὰ τοῦτο Ἀλ-
φειὸς ἐπ' αὐτοῦ πεποιήται. τῷ
δὲ ἀνδρὶ ὃς ἡνιοχεῖ τῷ Πέλοπι
λόγῳ μὲν τῷ Τροϊζηνίων ἐστὶν
ὄνομα Σφαῖρος, ὃ δὲ ἐξηγητὴς
ἐφασκεν ὅ ἐν Ὀλυμπίᾳ Κίλλαν
εἶναι. 8. τὰ μὲν δὴ ἔμπροσθεν
ἐν τοῖς ἀετοῖς ἐστὶ Παιωνίου,
γένος ἐκ Μένδης τῆς Θρακίας.

in Elis than any river except
Alpheios. On the left of
Zeus are Pelops and Hippo-
damcia and the charioteer
of Pelops and his team,
and two men, doubtless
also grooms employed by
Pelops. Here again the
lines of the pediment con-
verge, and at this point
Alpheios is represented.
The charioteer of Pelops is
called Sphairos in the Troi-
zenian account, but the
guide at Olympia asserted
that his name was Killas.
The sculptures of the front
pediment are the work of
Paionios, a native of Mende
in Thrace.

On the east pediment of Olympia, v. *Ov.* I⁴. 309 ff., *Coll.* I. 436 ff.

ἀγάλματος] Paus. seems to think that the figure of Zeus in the centre represents a statue. This may have been due to the fact that Zeus takes no part in the action, and has no attention directed to him by the other figures.

ἐν δεξιᾷ τοῦ Διὸς] The two last words are absent from many MSS. Paus. refers in all such cases to *the spectator's* right or left.

ἄνδρες δύο] A mistake of Pausanias. The figures are those of an old man and a maiden.

Κλάδεος] Furtwangler and others reject this explanation (as well as Alpheios) on the ground that personifications of rivers are a product of the Hellenistic age, and regard the figures as those of spectators, but Treu justly points out that the river-gods Selinus

and Hypsas appear in human form on contemporary coins of Selinus (Head, *Historia Numorum*, Fig. 91, Gardner, *Types of Greek Coins*, Pl. ii. 16).

Παιωνίου] If the attribution of the west pediment to Alkamenes (No. 134) is improbable, that of the east pediment to Paionios is impossible, owing to the difference of style between the pediment-sculptures and the Victory. The account given to Pausanias by his guides may have arisen from a misinterpretation of the inscription of the Victory (No. 175), ἀκρωτήρια being translated 'pediment-sculptures.' An unsuccessful competitor was invented in the person of Alkamenes.

2. THEOKOSMOS OF MEGARA.

Date.—His statue of Zeus at Megara (No. 178) was incomplete on the outbreak of the Peloponnesian war (432 B.C.). He was employed in the construction of the Spartan memorial of Aigospotamoi (405 B.C.) (No. 172). His son Kallikles made a portrait of Diagoras of Rhodes, the famous *περιοδονίκης*, and his grandson Apellas (Paus. vi. 1. 6, cp. Plin. *N. H.* xxxiv. 56), a portrait of Kyniska, daughter of Archidamos, king of Sparta (inscription Lowy 99, dated circ. 370 B.C.).

178. Paus. i. 40. 4 (At Megara) ἐς τὸ τοῦ Διὸς τέμενος ἐσελθοῖσι καλούμενον Ὀλυμπιεῖον ναὸς ἐστὶ θεᾶς ἄξιος· τὸ δὲ ἄγαλμα οὐκ ἐξεργάσθη τοῦ Διὸς, ἐπιλαβόντος τοῦ Πελοποννησίων πολέμου πρὸς Ἀθηναίους, ἐν ᾧ καὶ ναυσὶν ἀνὰ πᾶν ἔτος καὶ στρατῷ φθείροντες Μεγαρεῦσιν Ἀθηναῖοι τὴν χώραν ἐκάκωσαν . . . τῷ δὲ ἀγάλματι τοῦ Διὸς πρόσωπον ἐλέφαντος καὶ χρυτοῦ, τὰ δὲ λοιπὰ πηλοῦ τέ

(At Megara) at the entrance to the precinct of Zeus called the Olympieion is a remarkable temple: the image of Zeus however was never completed, because the war between the Peloponnesians and Athenians, in the course of which the latter devastated the territory of Megara every year with their fleet and army, interrupted its construction. This image of Zeus has a

ἔστι καὶ γύψου· ποιῆσαι δὲ αὐτὸ Θεόκοσμον λέγουσιν ἐπὶ-
χώριον, συνεργάσασθαι δέ οἱ
Φειδίαν. ὑπὲρ δὲ τῆς κεφαλῆς
τοῦ Διὸς εἰσιν ὦραι καὶ
Μοῖραι . . . ὅπισθε δὲ τοῦ
ναοῦ κείται ξύλα ἡμίεργα·
ταῦτα ἔμελλεν ὁ Θεόκοσμος
ἐλέφαντι καὶ χρυσῷ κοσμήσας
τὸ ἄγαλμα ἐκτελέσειν τοῦ
Διὸς.

face of ivory and gold, but the other parts are of clay and plaster; they say that it was the work of Theokosmos, a native of Megara, and that Pheidias assisted him in its construction. Above the head of Zeus are figures of Seasons and Fates; and behind the temple lie half-wrought blocks of wood. These Theokosmos was about to adorn with ivory and gold in order to complete the image of Zeus.

3. NIKODAMOS OF MAINALOS.

Date.—Androstenes (v. *infr.*) was victorious in Ol. 90 (=420 B.C.). The inscription from the portrait of Damoxenidas (v. *infr.*) belongs to the fourth century.

179. Paus. v. 25. 7 ἐπὶ δὲ τοῦ αὐτοῦ τείχους . . . καὶ Ἑρακλέους δύο εἰσὶν ἀνδριάντες γυμνοί, παῖδες ἡλικίαν. τὸν δὲ—〈τὸν〉 ἐν Νεμέᾳ τοξεύοντι ἔοικε λέοντα—τοῦτον μὲν δὴ τὸν τε Ἑρακλέα καὶ ὁμοῦ τῷ Ἑρακλεῖ τὸν λέοντα Ταραντῖνος ἀνέθηκεν Ἱπποτίων, Νικοδάμου δὲ ἔστι Μαιναλίου τέχνη.

On the same wall are two nude figures representing Herakles as a boy. One of these appears to be shooting with arrows the lion of Nemea. This group—both the Herakles and the lion—was dedicated by Hippotion of Tarentum, and is the work of Nikodamos of Mainalos.

Other works (all at Olympia):—

ATHENA, wearing aegis and helmet (Paus. v. 26. 6).

Athlete statues:—

Androstenes of Mainalos, victor in the pankration, Ol. 90 (=420 B. C.) (Paus. vi. 6. 1).

Damoxenidas of Mainalos, victor in boxing (Paus. vi. 6. 3).
Inscription Löwy 98.

Antiochos of Lepreon, victor in the pankration (Paus. vi. 3. 9).

4. TELEPHANES OF PHOKIS.

180. Plin. *N. H.* xxxiv.
68 Artifices qui compositis
uoluminibus condidere haec
miris laudibus celebrant
Telephanen Phocaeum ignotum alias, quoniam Thessaliae habitauerit et ibi opera eius latuerint, alioqui suffragiis ipsorum aequatur Polyclito Myroni Pythagorae. Laudant eius Larisam et Spintharum pentathlonum et Apollinem; alii non hanc ignobilitatis fuisse causam, sed quod se regum Xerxis atque Darii officinis dediderit existimant.

The artists who have composed set treatises on this subject bestow extraordinary praise on Telephanes the Phokian, who is otherwise unknown, since he lived in Thessaly and his works remained unnoticed in that country, but is placed by their own testimony on a footing of equality with Polykleitos, Myron and Pythagoras. They praise his Larisa, his portrait of Spintharos, a victor in the five contests, and his Apollo. Others assert that this was not the cause of his lack of fame, but rather the fact that he devoted his talents to the service of Xerxes and Darius.

Phocaeum] Probably 'of Phokis,' possibly 'of Phokaia.'

artifices] Perhaps Xenokrates and Antigonos (v. Introduction, § 1). The selection of the names—Polykleitos, Myron, and Pythagoras—seems to suggest that he had a place in the series of bronze-casters of whom Pliny quotes criticisms (Introduction, § 2).

The names of Persian kings are given at random (Xerxes 485–465 B. C., Darius 424–405 B. C.).

5. THE METOPES OF OLYMPIA.

181. Paus. v. 10. 9 ἔστι δὲ ἐν Ὀλυμπίᾳ καὶ Ἡρακλέους τὰ πολλὰ τῶν ἔργων. ὑπὲρ μὲν τοῦ ναοῦ πεποιήται τῶν θυρῶν ἡ ἐξ Ἀρκαδίας ἄγρα τοῦ ὕος, καὶ τὰ πρὸς Διομήδην τὸν Θρᾶκα καὶ ἐν Ἐρυθείᾳ πρὸς Γηρυόνην, καὶ Ἀτλαντός τε τὸ φόρημα ἐκδέχεσθαι μέλλων καὶ τῆς κόπρου καθαίρων τὴν γῆν ἐστὶν Ἡλείοις. ὑπὲρ δὲ τοῦ ὀπισθοδόμου τῶν θυρῶν τοῦ ζωστήρος τὴν Ἀμαζόνα ἐστὶν ἀφαιρούμενος, καὶ τὰ ἐς τὴν ἔλαφον καὶ τὸν ἐν Κνωσῷ ταῦρον, καὶ ὄρνιθας τὰς ἐπὶ Στυμφήλῳ καὶ ἐς ὕδραν τε καὶ τὸν ἐν τῇ γῇ Ἀργεΐᾳ λέοντα.

Most of the labours of Herakles are represented at Olympia. Above the door of the temple is the hunt of the Arkadian boar and the fight with Diomedes the Thracian and with Geryon at Erytheia, and Herakles about to receive Atlas' burden and the same hero clearing the land of dung for the Eleans. Over the back door of the temple is Herakles stripping the Amazon of her belt and the hunting of the stag and of the bull of Knossos, and the birds of Stymphalos, and the hydra, and the lion in the land of Argos.

Fragments of all these metopes, and of a twelfth belonging to the west front, and representing Kerberos, have been discovered at Olympia (*Op.* I⁴. 332 ff., *Coll.* I. 429 ff.).

Ἀτλαντος . . . μέλλων] Paus. has inverted the order of the names. Herakles is in reality represented as upholding the heavenly globe, while Atlas approaches with the apples of the Hesperides.

PART IV.

SCULPTURE IN
THE FOURTH CENTURY.

Nos. 182-260.

§ 1. THE ATTIC SCHOOL.

1. THE FAMILY OF KEPHISODOTOS.

(a) KEPHISODOTOS THE ELDER.

Date.—Since the younger K. was the son of Praxiteles, it is inferred that the elder was his father. He may however have been his elder brother, since Pliny dates him Ol. 102 = 372 B. C., and the cult of Eirene (No. 184) was introduced at Athens in 375 B. C. His sister was the wife of Phokion (402–317 B. C.).

182. Plin. *N. H.* xxxiv.
87 Cephisodoti duo fuere ;
prioris est Mercurius Libe-
rum patrem in infantia
nutriens ; fecit et contio-
nantem manu elata, persona
in incerto est.

There were two sculptors
named Kephisodotos ; by
the earlier is a Hermes
nursing the infant Dionysos.
He also represented an
orator addressing his au-
dience with uplifted arm ;
the name however is un-
certain.

183. Plin. *N. H.* xxxiv.
74 Cephisodotus (fecit)
Mineruam mirabilem in
portu Atheniensium et
aram ad templum Iouis
Seruatoris in eodem portu,
cui pauca comparantur.

Kephisodotos was the
sculptor of a remarkable
statue of Athena in the
harbour of Athens, and an
altar in the temple of Zeus
the Saviour in the same
harbour, which has few
rivals.

Paus. i. 1. 3 describes the precinct of Zeus (Soter) and Athena (Soteira) at the Piraeus, and mentions two statues of bronze, one of Zeus, with sceptre and Victory, the other of Athena, with spear. These are generally identified with the works referred to by Pliny.

184. Paus. ix. 16. 1 Θηβαίοις δὲ . . . Τύχης ἐστὶν ἱερόν· φέρει μὲν δὴ Πλούτον παῖδα· ὥς δὲ Θηβαῖοι λέγουσι, χεῖρας μὲν τοῦ ἀγάλματος καὶ πρόσωπον Ξενοφῶν εἰργάσατο Ἀθηναῖος, Καλλιστόνικος δὲ τὰ λοιπὰ ἐπιχώριος. σοφὸν μὲν δὴ καὶ τούτοις τὸ βούλευμα ἐσθεῖναι Πλούτον ἐς τὰς χεῖρας ἅτε μητρὶ ἢ τροφῇ τῇ Τίχῃ· σοφὸν δὲ οὐχ ἥσσον Κηφισοδότου· καὶ γὰρ οὗτος τῆς Εἰρήνης τὸ ἄγαλμα Ἀθηναίοις Πλούτον ἔχουσιν πεποίηκεν.

At Thebes there is a sanctuary of Fortune: and the goddess bears in her arms the child Wealth. The Thebans allege that the hands and face of the statue were made by Xenophon of Athens, and the rest of the figure by Kallistonikos, a native of Thebes. It was an ingenious device of theirs to place Wealth in the arms of Fortune, as his mother or nurse; and no less ingenious was that of Kephisodotos, for he made for the Athenians an image of Peace bearing the child Wealth in her arms.

From Paus. i. 8. 2 we learn that the statue of Peace and Wealth stood beside the statue of the Eponymi on the Areopagus. It is reproduced on coins of Athens, *Num. Comm. DD.* ix, x, and the so-called Leukothea in the Glyptothek at Munich (*F. W.* 1210) is a copy.

185. Paus. ix. 30. 1 ταῖς Μούσαις δὲ ἀγάλματα μὲν πρῶτά ἐστι Κηφισοδότου τέχνη πάσαις. προελθόντι δὲ οὐ πολὺ, τρεῖς μὲν εἰσιν αἷθις Κηφισοδοτοί.

The first group of statues of the Muses are all the work of Kephisodotos. A little farther on is another group, of which three again are by Kephisodotos.

On Mount Helikon. The remaining Muses of the second group were by Strongylion (No. 151) and Olympiosthenes.

(b) PRAXITELES.

Date.—Plin. gives Ol. 104 (364 B. C.), and this is the only recorded date, except for the doubtful statements of Vitruvius (vii. Praef. 12), that he was employed on the Mausoleion (353 B. C.) and of Strabo (xiv. 641) that he made an altar for the temple of Artemis at Ephesos (after the fire of 356 B. C.). As the date of his sons in Pliny's table (Ol. 121 = 296 B. C.) seems to be too late (v. infr. (c)), his career may perhaps be placed circ. 370-330 B. C. The only inscription (Löwy 76 from Leuktra) falls towards the close of this period, and belongs to a portrait. On the various dates assigned to the Hermes of Olympia see No. 193 note.

188. Plin. *N. H.* xxxvi.
20 Praxitelis aetatem inter
statuarios diximus, qui
marmoris gloria superavit
etiam semet. Opera eius
sunt Athenis in Ceramico,
sed ante omnia est non
solum Praxitelis uerum in
toto orbe terrarum Uenus
quam ut uiderent multi nauigauerunt Cnidum. Duas
fecerat simulque uendebat,
alteram uelata specie, quam
ob id praetulerunt quorum
condicio erat Coi, cum
eodem pretio detulisset,
seuerum id ac pudicum arbitrantur; reiectam Cnidii
emerunt immensa differentia famae. 21. Uoluit eam
a Cnidiis postea emercari

In my account of the bronze-casters I have mentioned the date of Praxiteles, who surpassed even himself by the fame of his work in marble. His works may be seen at Athens in the Potter's Quarter, but the Aphrodite, to see which many have sailed to Knidos, is the finest statue not only by Praxiteles, but in the whole world. He had made and was offering for sale two figures of Aphrodite, one whose form was draped, and which was therefore preferred by the people of Kos, to whom the choice of either figure was offered at the same price, as

rex Nicomedes, totum aes alienum, quod erat ingens, ciuitatis dissoluturum se promittens; omnia perpeti maluere, nec immerito; illo enim signo Praxiteles nobilitauit Cnidum. Aedicula eius tota aperitur, ut conspici possit undique effigies dea fauente ipsa, ut creditur, facta; nec minor ex quacumque parte admiratio est. . . . 22. Sunt in Cnido et alia signa marmorea illustrium artificum, Liber Pater Bryaxidis et alter Scopae et Minerua nec maius aliud Ueneris Praxiteliae specimen, quam quod inter haec sola memoratur. Eiusdem est et Cupido objectus a Cicerone Verri, ille propter quem Thespieae uisebantur, nunc in Octauiae scholis positus. 23. Eiusdem et alter nudus in Pario colonia Propontidis, par Ueneri Cnidiae nobilitate. . . . Romae Praxitelis opera sunt Flora Triptolemus Ceres in hortis Seruilianis, Boni Euentus et Bonae Fortunae simulacra

the more chaste and severe, while the other which they rejected was bought by the Knidians, and became immeasurably more celebrated. King Nikomedes wished to buy it from the Knidians, and offered to discharge the whole debt of the city, which was enormous: but they preferred to undergo the worst, and justly so, for by that statue Praxiteles made Knidos famous. The shrine which contains it is quite open, so that the image, made, as is believed, under the direct inspiration of the goddess, can be seen from all sides: and from all sides it is equally admired. There are in Knidos other statues by artists of the first rank—a Dionysos of Bryaxis, another Dionysos and an Athena by Skopas—and there is no greater testimony to the Aphrodite of Praxiteles than the fact that amongst all these it is the only one thought worthy of mention. By Praxiteles also is the Eros which

in Capitolio, item Maenades et quas Thyiadas uocant et Caryatides et Sileni, in Pollionis Asinii monumentis et Apollo et Neptunus.

Cicero cast in the teeth of Verres, which formerly drew travellers to Thespiai, and now stands in the gallery of Octavia, also another, nude Eros in the colony of Parion on the Propontis, whose fame equals that of the Knidian Aphrodite. The works of Praxiteles preserved at Rome are:—Flora, Triptolemos and Demeter in the gardens of Servilius, figures of Good Luck and Good Fortune on the Capitol, where are also Maenads and Thyiades, as they are called, Karyatids, and Sileni; lastly Apollo and Poseidon in the gallery of Asinius Pollio.

inter statuarios] See No. 189.

Venus] See Nos. 187, 188. Athenaios says that Phryne (No. 196) served as a model, while Clement of Alexandria tells the same story of Kratina. The statue is represented on coins of Knidos (*Ov.* II⁴. Fig. 156). On the existing copies v. *F. W.* 1215. A fine head is published in *Antike Denkmäler* i. 41.

Nicomedes] N. III, king of Bithynia, 90–74 B. C. The debt was due to the forced contribution levied by Sulla in 84 B. C.

Bryaxidis . . . Scopæ] See No. 2 (a), (b).

Cupido] Paus. ix. 27. 3 tells us that it was of Pentelic marble. It was transferred to Rome by Gaius, restored to Thespiai by Claudius, and finally transported to Rome by Nero, where it was destroyed by fire in 80 A. D. Cicero mentions it in *Verr.* iv. 2. 4 and iv. 60. 135, while inveighing against Verres for robbing Heius of Messana of another Eros by Praxiteles. The statue was presented

by P. to Phryne, and dedicated by her in her native town (Ath. xiii. 591 B). Thespiai was dismantled by the Thebans in 37½ B. C., and (apparently) not restored until after Chaironeia, so that Phryne must have been born before the former year, and must have dedicated the Eros while the town was still subject to Thebes.

alter nudus in Pario] Represented on coins of Parion (*Ov.* II⁴. Fig. 152).

Flora] The figure doubtless represented Kore (Persephone), and was mistaken for Flora because holding a garland to crown Triptolemos, whose departure was represented by the group.

Boni Euentus et Bonae Fortunae] Ἀγαθὸς δαίμων and Ἀγαθὴ Τύχη.

Thyiadae] Attic maidens, who joined in the orgies of Dionysos on Parnassos.

Caryatides] Spartan maidens of Karyai in Lakonia, who danced at festivals of Artemis. See No. 153 note.

187. Lucian, *Εἰκόνες* 6
καὶ μὴν ἤδη σοι ὁρᾶν παρέχει
γυγνομένην τὴν εἰκόνα ὧδε
συναρμόζων, τῆς ἐκ Κνίδου
ἡκούσης μόνον τὴν κεφαλὴν
λαβών . . . τὰ μὲν ἀμφὶ τὴν
κόμην καὶ μέτωπον ὀφρύων τε
τὸ εὐγρᾶμμον ἑάσει ἔχειν ὥσ-
περ ὁ Πραξιτέλης ἐποίησε,
καὶ τῶν ὀφθαλμῶν δὲ τὸ ὑγρὸν
ἅμα τῷ φαιδρῷ καὶ κεχαρισ-
μένῳ, καὶ τοῦτο διαφυλάξει
κατὰ τὸ Πραξιτέλει δοκοῦν.

Now he will allow you
to see the growth of the
figure as he constructs it
piece by piece, taking the
head only from the goddess
of Knidos. The hair and
forehead and the finely-
pencilled eyebrows he will
allow her to keep as Praxi-
teles made them, and in the
melting gaze of the eyes
with their bright and joy-
ous expression he will also
preserve the spirit of Praxi-
teles.

Cp. Nos. 83, 103, 118.

188. Lucian, *Ἔρωτες* 13
ἡ μὲν οὖν θεὸς ἐν μέσῳ καθί-

The goddess stands in
the midst of her shrine, and

δρυται . . . ὑπερήφανον καὶ a disdainful smile plays
σεσηρότι γέλωτι μικρὸν ὑπο- gently over her parted lips.
μειδιῶσα.

From a description of the shrine at Knidos mentioned in No. 186.

σεσηρότι] The word is properly applied to the grin of a dog, and hence to a smile in which the lips are parted and the teeth appear. Cp. Theokr. vii. 19 σεσαρώς | ὄμματι μειδιῶντι.

189. Plin. *N. H.* xxxiv. 69 Praxiteles quoque marmore felicior, ideo et clarior fuit, fecit tamen et ex aere pulcherrima opera, Proserpinae raptum, item catagusam, et Liberum patrem ebriolatum nobilemque una Satyrum quem Graeci περιβοητόν cognominant, et signa quae ante Felicitatis aedem fuere Ueneremque quae et ipsa aedis incendio cremata est Claudii principatu marmoreae illi suae per terras inclutae parem item stephanusam, pseliumenen, cane-phoram, 70. Harmodium et Aristogitonem tyrannicidas, quos a Xerxe Persarum rege captos uicta Perside Atheniensibus remisit Magnus Alexander. Fecit et puberem Apollinem subrepenti lacertae cominus sagitta insidian-

Praxiteles too, though he was more prolific and therefore more famous as a sculptor in marble, produced works of great beauty in bronze—the rape of Persephone and also her restoration, as well as Dionysos merry with wine, and with him the celebrated Satyr called by the Greeks ‘the World-famed,’ and the statues which stood before the temple of Good Fortune, and the Aphrodite which, like them, was destroyed by fire when the temple was burnt in the reign of Claudius, a statue as fine as her world-famous peer in marble; also a woman with a garland, another putting on her bracelets, and a third bearing a basket, and Harmodios and Aristogiton the slayers of

tem, quem *σαυροκτόνον* uocant. Spectantur et duo signa eius diuersos adfectus exprimentia, flentis matronae et meretricis gaudentis; hanc putant Phrynen fuisse deprehenduntque in ea amorem artificis et mercedem in uultu meretricis. Habet simulacrum et benignitas eius. Calamidis enim quadrigae aurigam suum imposuit, ne melior in equorum effigie defecisse in homine crederetur.

the tyrant, which were captured by Xerxes, king of Persia, and restored to the Athenians by Alexander the Great after the conquest of Persia. He also represented Apollo as a boy lying in wait for the lizard which steals up to him and ready to strike with his arrow at close quarters (known as the Lizard-slayer). Two of his statues also which portray opposite emotions are notable sights; they are the Weeping Matron and the Rejoicing Harlot; the latter is supposed to represent Phryne, and one may detect in it the passion of the artist and his reward depicted in the countenance of the harlot. There is also a statue which bears witness to his kindness. For he placed a charioteer of his own on a four-horse chariot of Kalamis, lest the artist who excelled in representing horses, should be thought to have failed in his treatment of the human frame.

catagusam] *κατάγουσαν*. Either (1) Hekate 'bringing back' Persephone from Hades ; or (2) 'the spinning-girl.'

ebriolatum] Suggested by Milani for 'Ebrietatem' of MSS. (= *Μέθη*).

signa . . . fuere] *Cic. Verr. iv. 2. 4* and *Plin. N. H. xxxvi. 39* call these 'Thespiades,' and the first-named writer mentions that they were brought by L. Mummius from Thespiæ. Probably they represented the Muses. *Cp. Varro, L. L. vi. 2* Thespiades deæ, Musæ, a Thespiis Boeotiae oppido.

stephanusam] *στεφάνουσαν*. Possibly Nike holding a garland.

pseliumenen] *ψελιοιμένην*. *ψέλιον* = bracelet.

canephoram] So Ulrichs for 'ephoram' of the best MS. Another MS. reads 'oporam' = *ὀπώραν* (Autumn).

Harmodium et Aristogitonem] Erroneously ascribed to Praxiteles by Pliny. See No. 64 note.

Apollinem] On existing copies see *F. W. 1214*.

duo signa] Not necessarily grouped. The description may have been borrowed by Pliny from an epigram.

Phrynen] See No. 196.

Habet simulacrum, &c.] See No. 88. Attributed, but not with certainty, to the elder Praxiteles.

190. *Paus. viii. 9. 1 τὸ δὲ ἕτερον Λητοῦς ἐστὶν ἱερὸν καὶ τῶν παίδων Πραξιτέλης δὲ τὰ ἀγάλματα εἰργάσατο τρίτη μετὰ Ἀλκαμένην ὕστερον γενεᾷ τούτων πεποιημένα ἐστὶν ἐπὶ τῷ βάθρῳ Μοῦσαι καὶ Μαρσίας αὐλῶν.*

The other is a temple of Leto and her children ; Praxiteles made their statues in the third generation after Alkamenes. On the base which supports them are represented the Muses and Marsyas playing the flute.

At Mantinea. Three slabs from the base were discovered in 1887, and published in *Bull. Corr. Hell.* 1888, i-iii. See *Ov. II⁴. 61 f.* Figs. 160, 161. As *all* the Muses were (probably) represented, we must read *Μοῦσαι* for *Μοῦσα* in the text of Paus.

191. *Paus. i. 23. 7 καὶ Ἀρτέμιδος ἱερὸν ἐστὶ Βραυρωνίας,*

There is also a temple of Artemis Brauronia ; the

Πραξιτέλους μὲν τέχνη τὸ ἄγαλμα. image is the work of Praxiteles.

The inscriptions with inventories of treasure from the Akropolis mention *two* statues in the temple—(1) τὸ ἔδος τὸ ἀρχαῖον: (2) τὸ ἄγαλμα τὸ ὀρθόν. The latter must be that of Praxiteles, and since the first is also called τὸ λίθινον ἔδος, it seems to follow that the latter was of bronze or some other material, not marble. Robert supposes, but without sufficient reason, that it was of gold and ivory, and the work of the elder Praxiteles. Studniczka identifies it with the original of the 'Artemis of Gabii' in the Louvre (Brunn-Bruckmann 59). It was clothed in actual garments.

192. Paus. x. 37. 1 τῆς πόλεως δὲ ἐν δεξιᾷ, δύο μάλιστα προελθόντι ἀπ' αὐτῆς σταδίων, πέτρα τέ ἐστὶν ὑψηλή, μοῖρα ὄρους ἢ πέτρα, καὶ ἱερὸν ἐπ' αὐτῆς πεποιημένον ἐστὶν Ἀρτέμιδος ἔργων τῶν Πραξιτέλους, ὃᾷδ' ἔχουσα ἐν τῇ δεξιᾷ καὶ ὑπὲρ τῶν ὤμων φαρέτραν, παρὰ δὲ αὐτὴν κύων ἐν ἀριστερᾷ, μέγεθος δὲ ὑπὲρ τὴν μεγίστην γυναῖκα τὸ ἄγαλμα.

On the right of the city, and about two stades distant from it, stands a high rock, a fragment of a mountain, and upon it is built a temple of Artemis: the statue is the work of Praxiteles; it holds a torch in the right hand and a quiver hangs from the shoulder; beside it, on the left, is a dog; and it is taller than the tallest woman.

At Antikyra, on the coins of which city the statue is represented, *Num. Comm. A.* xiv.

193. Paus. v. 17. 3 χρόνῳ δὲ ὕστερον καὶ ἄλλα ἀνέθεσαν ἐς τὸ Ἱεραῖον, Ἑρμῆν λίθου, Διόνυσον δὲ φέρει κήπιον, τέχνη δὲ ἐστὶ Πραξιτέλους.

In later times other offerings were dedicated in the Heraion. Amongst these was a Hermes of marble, bearing the infant Dionysos, the work of Praxiteles.

At Olympia ; discovered May 8, 1877. See *F. W.* 1212.

S. Reinach (*Rev. Arch.* 1888, p. 1 ff.) conjectures that the work was symbolic of a peace concluded in 363 B. C. between Elis (represented by Dionysos, Paus. vi. 26. 1) and Arkadia (represented by Hermes), while Furtw. *Meisterwerke*, p. 531, refers it to an alliance between the oligarchs of Elis and Arkadia in 343 B. C. (Diod. xvi. 63).

194. Paus. ii. 21. 8 (At Argos) τὸ δὲ ἱερὸν τῆς Λητοῦς ἐστὶ μὲν οὐ μακρὰν τοῦ τροπαίου, τέχνη δὲ τὸ ἄγαλμα Πραξιτέλους. 9. τὴν δὲ εἰκόνα παρὰ τῇ θεῷ τῆς παρθένου Χλωρίν ὀνομάζουσι Νιόβης μὲν θυγατέρα εἶναι λέγοντες, Μελίβοιαν δὲ καλεῖσθαι τὸ ἐξ ἀρχῆς.

(At Argos) the temple of Leto is not far from the trophy ; the image is the work of Praxiteles, and the figure of a maiden standing by the goddess they call Chloris, asserting that she was the daughter of Niobe, originally called Meliboia.

Represented on coins of Argos, *Num. Comm.* K. xxxvi-xxxviii.

195. Paus. i. 20. 1 ἔστι δὲ ὁδὸς ἀπὸ τοῦ Πρυτανείου καλουμένη Τρίποδες· ἀφ' οὗ καλοῦσι τὸ χωρίον, ναοὶ ὅσον ἐς τοῦτο μεγάλοι καὶ σφισιν ἐφεστήκασιν τρίποδες, χαλκοῖ μὲν, μνήμης δὲ ἄξια μάλιστα περιέχοντες εἰργασμένα. Σάτυρος γάρ ἐστιν, ἐφ' ᾧ Πραξιτέλην λέγεται φρονῆσαι μέγα.

There is a street leading from the Prytaneion called the Street of Tripods ; the place takes its name from the shrines large enough to support tripods, which stand upon them. These are of bronze, but they contain very remarkable works of art, amongst which is a Satyr, of which Praxiteles is said to have been extremely proud.

ὅσον] Robert's correction for MSS. θεῶν.

The story ran that Phryne exacted from Praxiteles a promise to give her his most beautiful work, and entrapped him into declaring his own preference by a false report that most of the works in his studio had been destroyed by fire. He coupled this Satyr in his inquiries with the Eros, which she chose and dedicated at Thespiai.

196. Paus. x. 15. 1 Φρύνης δὲ εἰκόνα ἐπίχρυσον Πραξιτέλης μὲν εἰργάσατο ἐραστῆς καὶ οὗτος· ἀνάθημα δὲ αὐτῆς Φρύνης ἐστὶν ἡ εἰκὼν.

A gilded portrait statue of Phryne was made by Praxiteles, who was also her lover; and the portrait was dedicated by Phryne herself.

At Delphi. Athenaios (xiii. 591 B) tells us on the authority of Alketas, who wrote a guide to Delphi, that this statue stood between those of Archidamos, king of Sparta, and Philip of Macedon, and bore the inscription Φρύνη Ἐπικλέους Θεσπικῆ.

197. Paus. i. 43. 6 (At Megara) μετὰ δὲ τοῦ Διονύσου τὸ ἱερόν ἐστιν Ἀφροδίτης ναός. . . . Πειθὼ δὲ καὶ ἑτέρα θεός, ἣν Παρήγορον ὀνομάζουσιν, ἔργα Πραξιτέλους, Σκόπα δὲ Ἔρως καὶ Ἰμερος καὶ Πόθος· εἶδη διάφορά ἐστι κατὰ τὰντὰ τοῖς ὀνόμασι καὶ τὰ ἔργα σφισί.

(At Megara) Next to the shrine of Dionysos is a temple of Aphrodite. In it are Persuasion, and another divinity, whom they call Consolation, works of Praxiteles, and Eros, Yearning and Desire by Skopas. The forms of the three differ as their names, and also their functions, differ.

εἶδη] Overbeck's correction for MSS. εἰ δὲ, 'if indeed their functions differ as their names do.'

198. Diod. xxvi. Fr. ad init. Πραξιτέλης, ὁ καταμίξας ἄκρως τοῖς λιθίνοις ἔργοις τὰ τῆς ψυχῆς πάθη.

Praxiteles, who with consummate art informed his marble figures with the passions of the soul.

Other works :—

APOLLO, LETO, and ARTEMIS at Megara (Paus. i. 44. 2). Represented on coins of Megara, *Num. Comm. A.* x.

HERA, ATHENA, and HEBE at Mantinea (Paus. viii. 9. 3).

The TWELVE GODS in the temple of Artemis the Saviour, at Megara (Paus. i. 40. 3). Cp. No. 150. Sometimes attributed to the elder Praxiteles on account of the association with Strongylion.

DIONYSOS at Elis (Paus. vi. 26. 1). Represented on coins of Elis, *Num. Comm.* p. 74.

TYCHE at Megara (Paus. i. 43. 6). Represented on coins of Megara, *Num. Comm. A.* xiv.

TROPHONIOS at Lebadeia, similar in type to Asklepios (Paus. ix. 39. 4).

SATYR in the temple of Dionysos at Megara (Paus. i. 43. 5).

APHRODITE and PHRYNE at Thespiai (Paus. ix. 27. 5).

APHRODITE at Alexandria in Karia (Steph. Byz. s. v. 'Αλεξανδρεία)

WARRIOR with HORSE on a tomb at Athens (Paus. i. 2. 3).

DANAE, the Nymphs, and Pan (*Anth. Pal.* vi. 317, *Plan.* iv. 262).

Strabo (xiv. 641) mentions P. as the artist of the altar in the temple of Artemis at Ephesos, while Vitruvius (vii. Praef. 12) enumerates him amongst the sculptors of the Mausoleion. Kallistratos describes an Eros (*Stat.* 3), a Dionysos (*Stat.* 8), and a Diadumenos (*Stat.* 11), professedly by Praxiteles, in rhetorical style.

Works of doubtful origin :—

199. Plin. *N. H.* xxxvi. 28 Par haesitatio est in templo Apollinis Sosiani, Niobae liberos morientis Scopas an Praxiteles fecerit, item Janus pater in suo templo dicatus ab Augusto ex Aegypto aduectus utrius manus sit, iam quidem et auro occultatus. Similiter in curia Octauia quaeritur de

The same doubt arises as to whether Skopas or Praxiteles made the group of Niobe's children meeting their death in the temple of Apollo Sosianus; and again, to which of these artists is to be attributed the Janus brought from Egypt, and dedicated by Augustus in his own temple,

Cupidine fulmen tenente ;
id demum affirmatur, Al-
cibiaden esse, principem
forma in ea aetate.

which is now coated with
gold. The same question
is debated with reference to
the Eros holding a thunder-
bolt in the Council-chamber
of Octavia ; all that is posi-
tively asserted is that the
figure represents Alkibia-
des, the reigning beauty of
that time.

Apollinis Sosiani] C. Sosius, a legatus of Antony, commanded
in Syria 38 B. C., and was pardoned by Augustus after Actium. He
built a temple to Apollo on the Palatine.

Niobæ liberos morientis] On the existing copies of this
group see *Ov.* II⁴. Book iii. ch. 4, and *F. W.* 1247-1259.

Janus pater] This was no doubt a double-faced bust of Hermes
which served as the Roman Janus.

Alcibiaden] The popular tradition, involving a chronological
error of half a century.

Works attributed to the elder Praxiteles :—

200. Paus. i. 2. 4 ἐσελ-
θόντων δὲ ἐς τὴν πόλιν οἰκο-
δόμημα ἐς παρασκευὴν ἐστι
τῶν πομπῶν . . . καὶ πλησίον
ναὸς ἐστι Διήμητρος· ἀγάλματα
δὲ αὐτῇ τε καὶ ἡ παῖς καὶ δᾶδα
ἔχων Ἰακχος· γέγραπται δὲ
ἐπὶ τῷ τοίχῳ γράμμασιν Ἀττι-
κοῖς ἔργα εἶναι Πραξιτέλους.

At the entrance of the
city is a building where the
processions are arranged,
and near it is a temple of
Demeter ; in this are statues
of Demeter herself and her
daughter, and Iacchos hold-
ing a torch ; and on the
wall is an inscription in the
Attic alphabet stating that
they are the work of Praxi-
teles.

ἐσελθόντων] By the Dipylon gate of Athens.

Superseded by the Ionic alphabet in 403 B.C. As to the work to the elder Praxiteles we must assume that the inscription was re-engraved in the reign of Hadrian, when such antiquarian revivals were common, or with Löschcke, that as the inscription was in a real connection with the group.

2. 7 Πλα-
ταίων "Ηρας,
ἡ δὲ τε καὶ ἐς
τὸν κόσμον.
Ἦν τὸν πέτραν
παργάνοις, οἷα
ἦν ἔτεκε, Κρόνῳ
τὴν δὲ "Ηραν
οὕσι πεποιήται
ἔθει ἄγαλμα μέγα
ρότερα τοῦ Πεντε-
λιδέλου δέ ἐστιν

The Plataeans have a temple of Hera, remarkable both for its size and for the statues which adorn it. At the entrance is Rhea, bearing to Kronos the rock rolled up in swaddling clothes, as though it were the child which she bore. Hera they call 'the Goddess of Wedlock'; she is represented by a colossal standing figure. Both are of Pentelic marble and are the work of Praxiteles.

Temple of Hera was erected 427 B.C. (Thuc. iii. 68).

Paus. ix. 11. 6 Θη-
βαὶ δὲ τὰ ἐν τοῖς ἀετοῖς
ἑτάλης ἐποίησε τὰ πολλὰ
ἡώδεκα καλουμένων ἄθλων
σφισι τὰ ἐς τὰς ὄρνιθας
καὶ τὰς ἐπὶ Στυμφήλῳ, καὶ
ἐκάθηρεν Ἡρακλῆς τὴν
καὶ λείαν χώραν ἀντὶ τούτων δὲ
πρὸς Ἀνταῖον πάλη πεποι-
ήται.

The pediment-sculptures were made for the Thebans by Praxiteles, and represent most of the Twelve Labours of Herakles, as they are called; the hunting of the birds of Stymphalos, and the cleansing of the land of Elis are wanting, and in their place is the wrestling-match of Antaios.

Without a parallel among the works of the great Praxiteles, and possibly to be connected with the Athena and Herakles of Alkamenes, dedicated in the same temple 403 B. C. (No. 133).

For the connexion of Praxiteles (perhaps the elder) and Kalamis see No. 189 ad fin.

(c) THE SONS OF PRAXITELES.

(Kephisodotos the younger and Timarchos.)

Date. Three inscriptions (Lowy 108-110), one from the portrait of Menander (L. 108), one from that of a priestess of Athena Polias (L. 109), and one from a pair of portraits at Megara (L. 110), may be dated at the close of the fourth century. Lycurgos (No. 205) died 323 B. C., Menander in 291 B. C., Myro flourished circ. 284 B. C. Two further inscriptions (Lowy 111, 112, from portraits) of Kephisodotos only seem rather earlier, showing K. to be the elder brother.

203. Plin. *N. H.* xxxvi.
24 Praxitelis filius Cephisodotus et artis heres fuit. Cuius laudatum est Pergami symplegma nobile digitis corpori uerius quam marmori impressis. Romae eius opera sunt Latona in Palatii delubro, Uenus in Pollionis Asinii monumentis et intra Octaviae porticus in Iunonis aede Aesculapius ac Diana.

Kephisodotos was the son of Praxiteles and the heir of his talent. Much praise has been bestowed on his famous group of interlaced figures at Pergamon, where the pressure of the fingers seems to be exerted on flesh rather than marble. His works preserved at Rome are a Leto in the temple on the Palatine, an Aphrodite in the gallery of Asinius Pollio, and an Asklepios and Artemis in the temple of Juno within the colonnade of Octavia.

symplegma] Formerly supposed to mean a group of wrestlers, but almost certainly of an erotic character.

204. Paus. viii. 30. 10
ταύτης τῆς στοᾶς ἐστὶν ἐγγυ-
τάτῳ ὥς πρὸς ἥλιον ἀνίσχοντα
ἱερὸν Σωτήρος ἐπὶ κλήσιν Διός·
κεκόσμηται δὲ περίξ κίοσι.
καθεζομένῳ δὲ τῷ Διὶ ἐν θρόνῳ
παρεστήκασιν τῇ μὲν ἡ Μεγάλη
Πόλις, ἐν ἀριστερᾷ δὲ Ἀρτέ-
μιδος Σωτέρας ἄγαλμα· ταῦτα
μὲν λίθου τοῦ Πεντελησίλου
Ἀθηναῖοι Κηφισόδοτος καὶ
Ξενοφῶν εἰργάσαντο.

Close to the portico on the Eastern side is a temple of Zeus called the Saviour, which is surrounded by a colonnade. Zeus is seated on a throne, and beside him stand on the right Megalopolis, and on the left an image of Artemis the Saviour. These are of Pentelic marble, and are the work of the Athenians Kephisodotos and Xenophon.

At Megalopolis. The precinct of Zeus Soter, discovered by the English excavators, is dated by Dörpfeld considerably later than the foundation of the city (371 B.C.). The work must therefore belong to the younger K. The statue is represented on coins of Megalopolis, *Num. Comm.* V. 1.

205 Plut. Uita x. Or.
Lycurg. 38 καὶ εἰκόνες ξυλίναι
τοῦ τε Λυκούργου καὶ τῶν υἱῶν
αὐτοῦ Ἀβρωνος Λυκούργου,
Λυκόφρονος, ἃς εἰργάσαντο
Τίμαρχος καὶ Κηφισόδοτος οἱ
Πραξιτέλους παῖδες.

There are wooden portrait statues of Lykurgos and his sons, Habron, Lykurgos and Lykophron, made by Kephisodotos and Timarchos, the sons of Praxiteles.

Other works (1) by Kephisodotos only:—

Portraits of the poetesses MYRO and ANYTE (Tatian *c. Graec.* 52).

„ „ ‘philosophers’ (Plin. *N. H.* xxxiv. 87).

(2) By Kephisodotos and Timarchos:—

ENYO in the temple of Ares at Athens (Paus. i. 8. 4).

KADMOS of Thebes (Paus. ix. 12. 4).

Portrait of Menander (Löwy 108).

Not to be identified with the statue of Menander in the Vatican (*F. W.* 1622), which must have matched that of Poseidippos, (whose plays were not performed in M.'s lifetime), and is moreover too large for the inscribed base.

2. SKOPAS AND THE SCULPTORS OF THE MAUSOLEION.

(a) SKOPAS.

Date.—S. *may* have been the son of Aristandros of Paros (v. No. 162), employed on a memorial of Aigospotamo! (405 B. C.). He was employed on the restoration of the temple of Athena Alea at Tegea (destroyed by fire 394 B. C.) and on the Mausoleion (begun about 353 B. C.).

208. Plin. *N. H.* xxxvi.
25 Scopae laus cum his
certat. Is fecit Uenerem
et Pothon qui Samothrace
sanctissimis caerimoniis co-
luntur, item Apollinem
Palatinum, Uestam seden-
tem laudatam in Scrui-
anis hortis duosque camp-
teras circa eam, quorum
pares in Asinii monumentis
sunt, ubi et canephoros
eiusdem. Sed in maxuma
dignatione delubro Cn.
Domitii in Circo Flaminio
Neptunus ipse et Thetis
atque Achilles, Nereides
supra delphinos et cete aut
hippocampus sedentes item

The fame of Skopas rivals
that of these artists. His
works are Aphrodite and
Desire at Samothrace, to
which the most reverent
worship is paid, the Apollo of
the Palatine, and the famous
seated Hestia in the gardens
of Servilius between two
pillars: a precisely similar
pair may be seen in the
gallery of Asinius Pollio,
where is also the basket-
bearer of Skopas. But the
highest reputation is en-
joyed by his group in the
temple of Cn. Domitius in
the Flaminian Circus, re-
presenting Poseidon him-

Tritones chorusque Phorci et pistrices ac multa alia marina, omnia eiusdem manu, praeclarum opus, etiam si totius uitae fuisset. Nunc uero praeter supra dicta quaeque nescimus Mars etiamnum est sedens colossiaeus eiusdem manu in templo Bruti Gallaeci apud circum eundem, praeterea Uenus in eodem loco nuda Praxiteliam illam antecedens et quemcunque alium locum nobilitatura.

self, Thetis, Achilles, Nereids seated on dolphins, huge fish or sea-horses, also Tritons and the rout of Phorkys and sea monsters and many other creatures of the sea, all by the same hand; a group which would have been remarkable had it been the work of a lifetime. As it is, beside those above mentioned and others of which we know not, there is by the hand of the same artist a colossal seated figure of Ares in the temple of Brutus Gallaecus close to the same circus, besides a nude Aphrodite in the same place which surpasses the famous Aphrodite of Praxiteles and would make any other spot famous.

his] Praxiteles and the younger Kephisodotos.

Apollinem Palatinum] The great temple of Apollo on the Palatine was built by Augustus 36–28 B.C. to commemorate the victory of Actium. In the *Curiosum Urbis Romae* it is called ‘Aedes Apollinis Rhamnusii,’ which shows that the Apollo was brought from Rhamnus in Attica. The statue is represented on coins of Nero (Overbeck, *Kunstmyth.*, Apollon, Münztafel v. 47, 48, 50, 51); there is a copy in the Vatican (Helbig, *Führer* 267). Cp. Prop. ii. 31. 6 Pythius in longa carmina ueste sonat.

campteras] *καμπτήρας*, Lat. metae, the pillars at the turning-points in the race-course. Von Jan corrects ‘lampteras,’ ‘candelabra.’

Neptunus ipse] Cn. Domitius Ahenobarbus built a temple to Neptune in the Circus Flaminius circ 35 32 B.C. As he held the post of legatus pr. pr. in Bithynia 40 35 B.C. he may have brought the work from his province, where there was a famous temple of Poseidon at Astakos (Ubia). The subject of the work described by Pliny is the progress of Achilles to the Isles of the Blest.

Bruti] D. Junius Brutus Gallæcus erected a temple to Mars after his triumph over the Gallæci and Lusitani in 132 B.C.

207. Paus. viii. 45. 4
 Τεγεάταις δὲ Ἀθηνᾶς τῆς
 Ἀλέας τὸ ἱερὸν τὸ ἀρχαῖον
 ἐποίησεν Ἀλεός· χρόνῳ δὲ
 ὕστερον κατεσκευάσαντο οἱ Τε-
 γεᾶται τῇ θεῇ ναὸν μέγαν τε
 καὶ θέας ἄξιον. ἐκεῖνο μὲν δὴ
 πῆρ ἠφάνισεν ἐπινεμηθὲν ἐξ-
 αἴφνης, Διοφάντου παρ' Ἀθη-
 ναίοις ἄρχοντος, δευτέρῳ δὲ
 ἔτει τῆς ἑκτῆς καὶ ἐνενηκοστῆς
 Ὀλυμπιάδος. . . . 5. ὁ δὲ ναὸς ὁ
 ἐφ' ἡμῶν πολὺν δὴ τι τῶν ναῶν,
 ὅσοι Πελοποννησίοις εἰσὶν, ἐς
 κατασκευὴν προέχει τὴν ἄλλην
 καὶ ἐς μέγεθος. ὁ μὲν δὴ
 πρῶτός ἐστιν αὐτῷ κόσμος τῶν
 κιόνων Δῶριος, ὁ δὲ ἐπὶ τούτῳ
 Κορίνθιος· ἐστήκασιν δὲ καὶ
 ἐκτὸς τοῦ ναοῦ κίονες ἐργασίας
 τῆς Ἰώνων. ἀρχιτέκτονα δὲ
 ἐπυνθανόμην Σκόπῳ αἰτοῦ
 γενέσθαι τὸν Πάριον, ὃς καὶ
 ἀγάλματα πολλαχοῦ τῆς ἀρ-
 χαίας Ἑλλάδος, τὰ δὲ καὶ περὶ

The old temple of Athena Alea at Tegea was built by Aleos; in later times the Tegeans caused a large and remarkable temple to be erected to the goddess. The previous building was suddenly attacked by fire and destroyed in the archonship of Diophantos at Athens and the second year of the ninety-sixth Olympiad (395 B.C.). The temple which is standing at the present day is far superior to the other temples in the Peloponnese in size and magnificence. The first order of columns is Doric, the next Corinthian; and outside the temple stand columns of the Ionic order. I was told that the architect was Skopas of Paros, who was the sculptor of many

Ἴωνίαν τε καὶ Καρίαν ἐποίησε. τὰ δὲ ἐν τοῖς αἰετοῖς ἐστὶν ἔμπροσθεν ἢ θήρα τοῦ υἱοῦ τοῦ Καλυδωνίου· πεποιημένον δὲ κατὰ μέσον μάλιστα τοῦ υἱοῦ τῇ μὲν ἐστὶν Ἀταλάντῃ καὶ Μελέαγρος καὶ Θησεὺς Τελαμών τε καὶ Πηλεὺς καὶ Πολυδεύκης καὶ Ἰόλαος ὃς τὰ πλεῖστα Ἡρακλεῖ συνέκαμνε τῶν ἔργων, καὶ Θεστίου παῖδες, ἀδελφοὶ δὲ Ἀλθαίας, Πρόθους καὶ Κομήτης. 7. κατὰ δὲ τοῦ υἱοῦ τὰ ἕτερα Ἀγκαῖον ἔχοντα ἤδη τραύματα καὶ ἀφέντα τὸν πέλεκυν ἀνέχων ἐστὶν Ἐποχος· παρὰ δὲ αὐτὸν Κάστωρ καὶ Ἀμφιάραος ὁ Οἰκλέους ἐπὶ δὲ αὐτοῖς Ἰππόθους ὁ Κερκύονος τοῦ Ἀγαμήδους τοῦ Στυμφήλου· τελευταῖος δὲ ἐστὶν εἰργασμένος Πειρίθους. τὰ δὲ ὀπισθεν πεποιημένα ἐν τοῖς αἰετοῖς Τηλέφου πρὸς Ἀχιλλεῖα ἐστὶν ἐν Καῖκου πεδίῳ μάχη. . . . 47. 1. τῷ δὲ ἀγάλματι τῆς Ἀθηνᾶς τῇ μὲν Ἀσκληπιός, τῇ δὲ Ὑγεία παρεστῶσά ἐστι λίθου τοῦ Πεντελησίου, Σκόπα δὲ ἔργα Παρίου.

statues in different parts of Greece proper, and also in Ionia and Karia. In the front pediment is represented the chase of the Kalydonian boar; the boar is placed almost exactly in the centre, and on the one side are Atalanta, Meleagros, Theseus, Telamon, Peleus, Polydeukes and Iolaos, who assisted Herakles in most of his labours, and the sons of Thestios and brothers of Althaia, Prothous and Kometes. On the other side of the boar is Epochos supporting Ankaïos, who is already wounded and has dropped his axe, and beside him are Kastor and Amphiaraios, the son of Oïkles, and beyond them Hippothous the son of Kerkyon the son of Agamedes the son of Stymphalos; while Peirithous comes last of all. The sculptures of the back pediment represent the battle of Telephos against Achilles in the plain of the Kaïkos. . . . Beside the image of Athena stands on

the one side Asklepios, on the other Hygieia. Both are of Pentelic marble, and are the work of Skopas of Paros.

*Αλεος] An Arkadian hero, the mythical founder of Tegea.

τὰ δὲ ἐν τοῖς ἀετοῖς] Fragments of these sculptures were discovered in 1879, of which the most important are two male heads and the head of the boar. See *Ov.* II⁴. p. 28, and references there given.

208. Schol. Aeschin Timarch. 747 R τρεῖς ἦσαν αὐταὶ αἱ λεγόμεναι Σεμναὶ Θεαὶ ἢ Εὐμενίδες ἢ Ἐρινύες· ὧν τὰς μὲν δύο ἐκατέρωθεν Σκόπας ὁ Πάριος ἐποίησεν ἐκ τοῦ λυχνίτου λίθου, τὴν δὲ μέσην Κάλαμιν.

These were the three deities called 'the Awful Goddesses' or the Eumenides or the Erinyes: two of them (one at each side) were made by Skopas of Paros of Parian marble, while the central figure was by Kalamis.

Paus. i. 28. 6 says that these figures had no attributes such as the snakes, &c. described by Aischylos.

λυχνίτου λίθου] Plin *N. H.* xxxvi. 14 informs us, on the authority of Varro, that the name λυχνίτης was given to Parian marble because it was hewn by lamp light in the quarries of Paros. Lepsius thinks that the name is derived from the transparency of the lower and finer strata.

209. Strab. xiii. 604 ἐν δὲ τῇ Χρύσῃ ταύτῃ καὶ τὸ τοῦ Σμινθέως Ἀπόλλωνός ἐστιν ἱερόν, καὶ τὸ σύμβολον τὸ τὴν ἐτυμότητα τοῦ ὀνόματος σῶζον,

In this town of Chryse is the temple of Apollo Smintheus, and the symbol which preserves the derivation of his name, i.e. the

ὁ μῦς, ὑπόκειται τῷ πόδι τοῦ
ξοάνου· Σκόπα δ' ἐστὶν ἔργα
τοῦ Παρίου.

mouse, lies at the foot of
the statue. They are the
work of Skopas of Paros.

Χρύση] Afterwards known as Alexandria Troas, on certain coins
of which city the statue appears to be represented (Baumeister,
Denkmäler, Fig. 1742).

210. Strab. xiv. 640 ὄντων
δ' ἐν τῷ τόπῳ πλείονων ναῶν,
τῶν μὲν ἀρχαίων τῶν δὲ ὕστε-
ρον γενομένων, ἐν μὲν τοῖς
ἀρχαίοις ἀρχαῖά ἐστι ξόανα,
ἐν δὲ τοῖς ὕστερον Σκόπα ἔργα·
ἡ μὲν Λητὼ σκῆπτρον ἔχουσα,
ἡ δ' Ὀρτυγία παρέστηκεν ἐκα-
τέρᾳ τῇ χειρὶ παιδίον ἔχουσα.

There are several temples
in the place, some of earlier
and some of later date. In
the earlier temples are early
statues, in those of later date
works of Skopas. There is
Leto holding a sceptre, and
beside her stands Ortygia
with a child on each arm.

τῷ τόπῳ] The grove Ortygia near Ephesos.

Ὀρτυγία] The nurse of Apollo and Artemis, here represented as
infants.

211. Paus. vi. 25. ἡ κρηπὶς
δὲ ἐντὸς τοῦ τεμένους πεποί-
ηται, καὶ ἐπὶ τῇ κρηπίδι ἄγαλμα
'Αφροδίτης χαλκοῦν ἐπὶ τράγῳ
κάθεται χαλκῷ. Σκόπα τοῦτο
ἔργον, Ἀφροδίτην δὲ Πάνδημον
ὀνομάζουσι.

Within the precinct is
a base, and on the base
a bronze figure of Aphro-
dite seated on a bronze goat.
This is the work of Skopas,
and is called Aphrodite
Pandemos.

τοῦ τεμένους] The precinct of Aphrodite at Elis, which contained
the Aphrodite Urania of Pheidias (No. 116). The statue is perhaps
represented on coins of Elis (*Ον.* II⁴. Fig. 137).

212. Plin. *N. H.* xxxiv.
95 Uniuerso templo longi-

The length of the whole
temple is 425 ft., and the

tudo est ccccxxv pedum, breadth 225 ft. It contains
 latitudo ccxxv, columnae 127 columns, each furnished
 cxxvii a singulis regibus by a king, 60 ft. in height :
 factae lx pedum altitudine of these 36 are decorated
 ex iis xxxvi caelatae, una with reliefs, which in one
 a Scopas. case are the work of Skopas.

templo] That of Artemis at Ephesos, restored after the destruc-
 tion by fire of the old temple in 356 B. C. See Newton, *Essays on
 Art and Archaeology*, p. 210 ff.

caelatae, una a Scopas] The reliefs in most cases decorated the
 lowest drum only, above which was an Ionic shaft of the usual
 type. Hence Curtius and others read 'imo scapo' 'on the lowest
 drum.' The date of the building, however, and the style of the
 existing fragments (*F. W.* 1242, 1243) make it quite possible to
 retain the MS. reading.

Other works :—

ASKLEPIOS (beardless) and HYGIEIA at Gortys in Arkadia (Paus.
 viii. 28. 1).

HEKATE at Argos (No. 171).

HERAKLES at Sikyon (Paus. ii. 10. 1). Possibly represented on
 coins of Sikyon (*Num. Comm.* H. xi.)

ATHENE Pronaia at Thebes (cf. No. 123).

ARTEMIS Eukleia at Thebes (Paus. ix. 17. 1).

DIONYSOS and ATHENA at Knidos (No. 186).

EROS, HIMEROS and POTHOS at Megara (No. 197).

A BACCHANTE, described at length by Kallistr. *Stat.* 2; cp.
Anth. Pal. ix. 774.

(b) LEOCHARES.

Date.—Six inscriptions (Lowy 77-82) mostly fragmentary, and
 in some cases possibly the work of a much later Leochares (Löwy
 320, 321), have been found at Athens. The most complete may be
 dated circ. 350 B. C. Another inscription from a series of portraits
 executed by Leochares and Sthennis (v. § 3 (b)) in common (Löwy
 83) is somewhat later (temp. Alexander).

213. Plin. *N. H.* xxxiv. 79 Leochares (fecit) aquilam sentientem quid rapiat in Ganymede et cui ferat parcentemque unguibus etiam per uestem puero, Iouemque illum Tonantem in Capitolio ante cuncta laudabilem Apollinem diadematum, [Lyciscum mangonem, puerum subdolae et fucatae uernilitatis].

Leochares represented the eagle which feels what a treasure it is stealing in Ganymede, and to whom it is bearing him, and using its talons gently, though the boy's garment protects him. He also made the famous statue of Zeus the Thunderer on the Capitol, a work of unequalled excellence, and Apollo wearing a fillet, [and Lykiskos the slave-dealer, and a boy in whom all the craft and cunning of the slave are embodied.]

aquilam . . . Ganymede] Probably reproduced in a group in the Vatican, *F. W.* 1246.

Lyciscum mangonem] This is the reading of the best MS., but as the passage occurs in the alphabetical list of the sculptors, it is very probable that we should accept the reading of other MSS. 'Lyciscus Langonem.' Lyciscus will then be another artist (identified by Klein with Lykios, Part II. § 1. 4), and Lango the name of the boy. Martial (ix. 51. 5) couples a statue of that name ('Langona uiuum') with the 'boy of Brutus' (No. 152).

214. Paus. v. 20. 9 ἔστι δὲ ἐν τῷ τοῦ Ἀλτῆως . . . οἴκημα περιφερὲς ὀνομαζόμενον Φιλιππεῖον. ἐπὶ κορυφῇ δέ ἐστι τοῦ Φιλιππείου μήκων χαλκῇ σύνδεσμος ταῖς δοκοῖς. 10. τοῦτο τὸ οἶκημά ἐστι μὲν κατὰ τὴν ἐξόδον τῇ κατὰ τὸ

Within the Altis is a circular building called the Philippeion. On the summit of the Philippeion is a bronze poppy-head which holds the rafters together. This building stands close to the egress by the Pry-

Πρυτανεῖον ἐν ἀριστερᾷ, πεποίηται δὲ ὀπτῆς πλίνθου, κίονες δὲ περὶ αὐτὸ ἐστήκασιν. Φιλίππῳ δὲ ἐποίηθη μετὰ τὸ ἐν Χαιρωνείᾳ τὴν Ἑλλάδα ὀλισθεῖν. κεῖνται δὲ αὐτόθι Φίλιππος τε καὶ Ἀλέξανδρος, σὺν δὲ αὐτοῖς Ἀμύντας ὁ Φιλίππου πατήρ. ἔργα δὲ ἐστὶ καὶ ταῦτα Λεωχάρους ἐλέφαντος καὶ χρυσοῦ, καθὰ καὶ τῆς Ὀλυμπιάδος καὶ Εὐρυδίκης εἰσὶν αἱ εἰκόνες.

The foundations of this building have been discovered at Olympia, and show that all the figures were standing (*A. Z.* 1882, 67 sqq.).

215. Plut. *Vita* x. Or. Isocr. 27 ἀνάκειται δ' αὐτοῦ καὶ ἐν Ἐλευσίνι εἰκὼν χαλκῇ ἔμπροσθεν τοῦ προστώου, ὑπὸ Τιμοθέου τοῦ Κόνωνος, καὶ ἐπιγέγραπται
Τιμόθεος φιλίας τε χάριν, ξενίην τε προτιμῶν
Ἰσοκράτους εἰκὼν τήνδ' ἀνέθηκε θεαῖς.

Λεωχάρους ἔργον.

216. Vitruv. ii. 8. 11 (At Halikarnassos) In summa arce media Martis fanum habens statuam colossi quam

tancion on the left hand. It is made of baked bricks, and is surrounded by columns. It was built for Philip after the ruin of Greece at Chai-roneia. In it stand portraits of Philip and Alexander, together with Amyntas the father of Philip. These are of ivory and gold and are the work of Leochares, as are also the portraits of Olympias and Eurydike.

A bronze portrait of him stands at Eleusis in front of the porch; it was dedicated by Timotheos the son of Konon, and bears the following inscription:—

Timotheos, for friendship's sake and in honour of hospitality, dedicated this portrait of Isokrates to the Goddesses.

The work of Leochares.

(At Halikarnassos) in the centre of the summit of the citadel stands a temple of Ares, containing a colossal

ἀκρόλιθον dicunt, nobili statue of the kind termed an manu Leocharis factam. 'acrolith,' the handiwork of Hanc autem statuam alii the famous Leochares. This Leocharis, alii Timothei pu- statue, however, is supposed tant esse. by some to be the work of Leochares, by others to be that of Timotheos.

ἀκρόλιθον] A statue of which the head and extremities only were of marble, the rest being of wood, gilded or otherwise decorated. Cp. No. 122. On Timotheos see (d).

Other works :—

ZEUS on the Akropolis of Athens (Paus. i. 24. 4). Possibly represented on coins of Athens (*Op.* II⁴. Fig. 165).

ZEUS and DEMOS at the Piraeus (Paus. i. 1. 3).

(c) BRYAXIS.

Date.—An inscription found at Athens (Δελτ. 'Αρχ. 1891, 34 ff., 55 ff.) from a base with figures of horsemen in low relief (*Bull. Corr. Hell.* 1892, Pl. vii) reads Βρύαξις ἐπόησεν, and may be dated circ. 353 B. C. Seleukos Nikator (No. 217) became king of Syria in 312 B. C., but the portrait may be of earlier date.

217. Plin. *N. H.* xxxiv. Bryaxis represented As-
73 Bryaxis Aesculapium et klepios and Seleukos.
Seleucum fecit.

218. Liban. *Orat.* 61 καί
μοι πρὸ τῶν ὀμμάτων ἴστησιν
ὁ λογισμὸς τὸν τύπον . . . τὴν
φιάλην, τὴν κίθαριν, τὸν πο-
δήρη χιτῶνα . . . ἀπαλότητα
δέρρης ἐν λίθῳ, ζωστήρα περὶ
τῷ στήθει, συνάγοντα χιτῶνα
χρυσοῦν, ὥς αὐτοῦ τὰ μὲν ἐφι-
Imagination brings before
my eyes that form, the bowl,
the lyre, the tunic reaching
to the feet, the delicacy of the
neck in the marble, the gir-
dle about the bosom which
holds the golden tunic to-
gether, so that some parts fit

ζάνειν τὰ δὲ ὑπανίστασθαι . . . closely and others hang loose.
 ἑώκει ᾄδοντι μέλος. He seemed as one that sang.

From a description of the Apollo at Daphne near Antioch, described as a work of Bryaxis by Cedren., *Hist. Comp.* 306 B; from Theodoret, *Hist. Eccl.* iii. 11, we learn that it was of wood, gilt. It is represented on coins of Antiochos Epiphanes (*Ov.* II⁴. Fig. 167). See Buttner-Wobst, *Historische Studien Forstemann gewidmet*, 1894.

Other works :

ASKLEPIOS and HYGIEIA at Megara (Paus. i. 40. 6).

DIONYSOS at Knidos (No. 186).

ZEUS and APOLLO with lions at Patara (Clem. Al. *Protr.* iv. 47). Clement also gives the name of Pheidias as the reputed artist of these figures.

Five colossal statues of Gods at Rhodes (Plin. *N. H.* xxxiv. 42 .

PASIPHAÆ (Tatian, *c. Graec.* 54).

Clem. Al. (*Protr.* iv. 48) quotes Athenodoros to the effect that the statue of Sarapis in the Sarapeion at Alexandria (perhaps set up by Ptolemy Soter) was the work of 'another Bryaxis, not the Athenian.' See Michaelis, *J. H. S.*, 1885, 289 ff.

(d, TIMOTHEOS.

Date. Kavvadias places the inscription of Epidauros (No. 221) in the earliest years of the fourth century on account of the inconsistencies in the use of the Ionic alphabet; but Foucart and Gurlitt have shown that 375 B.C. is the more probable date. Timotheos was at work on the Mausoleion 353 B.C., and must have been a well-known sculptor when the temple at Epidauros was built.

219. Plin. *N. H.* xxxvi. The Artemis in the
 32 Timothei manu Diana temple of Apollo on the
 Romae est in Palatio Apol- Palatine at Rome is the
 linis delubro, cui signo work of Timotheos; the
 caput reposuit Avianius head of this statue was re-
 Euander. stored by Avianius Evander.

C. Avianius Euander] A Greek sculptor brought by Antonius to Alexandria and by Augustus to Rome after Actium. Cp. Cic. *Fam.* vii. 23. I, xiii. 2. I.

220. Paus. ii. 32. 4 τοῦ δὲ Ἀσκληπιοῦ τὸ ἄγαλμα ἐποίησε μὲν Τιμόθεος, Τροιζήνιοι δὲ οὐκ Ἀσκληπιόν, ἀλλὰ εἰκόνα Ἱππολύτου φασὶν εἶναι.

The image of Asklepios was made by Timotheos; the Troizenians, however, assert that it represents not Asklepios but Hippolytos.

At Troizen. Plin. *N. H.* xxxiv. 91 also classes Timotheos among the artists who made statues of 'athletes, warriors, hunters, and sacrificers.' (Cp. No. 167.)

221. Kavvadias, Fouilles d'Épidaure, 241. 36 Τιμόθεος ἔλετο τύπος ἐργάσα[σ]θαι καὶ παρέχεν H H H H H H H H ἔνγνος Πυθοκλῆς. . . l. 90 Τιμόθεος ἔλε[το ἀκρω]τ[ήρ]ια ἐπὶ τὸν ἄτερον αἰετὸν $[X]X\text{H H}==$ ἔνγνος Πυθοκλῆς.

Timotheos contracted to construct and furnish models for 900 drachmae; his security was Pythokles. . . He also contracted to furnish akroteria for one of the gables for 2240 dr. His security was Pythokles.

From the inscription recording the expenses incurred in building the temple of Asklepios at Epidauros, discovered in 1885. On the symbols v. No. 159 note. —stands for ten drachmae, H for H.

ἔλετο, παρέχεν] = εἶλετο, παρέχειν : τύπος = τύπους.

τύπος] Models, no doubt, for the pediment sculptures. The extant remains of these are published by Kavvadias, *op. cit.* Pl. viii. and xi.

ἀκρωτήρια] The figures which stood upon the two gable-ends and the four corners of the temple. Those of the other gable were the work of one Theotimos, who received the same sum (l. 97). The mounted Nereides, Kavv. *op. cit.* Pl. xi. 16, 17, probably represent the two *side ἀκρωτήρια* of the west pediment. Winter (*Ath. Mitth.* 1894, 160) points out the close resemblance of one to the group of Leda and the Swan in the Capitol (Helbig, *Führer* 454) which he attributes to Timotheos.

(e) THE MAUSOLEION.

222. Plin. *N. H.* xxxvi. 30 Scopas habuit aemulos The rivals and contemporaries of Scopas were

eadem aetate Bryaxim et Timotheum et Leocharen, de quibus simul dicendum est quoniam pariter caelauere Mausoleum. Sepulcrum hoc est ab uxore Artemisia factum Mausolo Cariae regulo, qui obiit Olympiadis CVII anno secundo. Opus id ut esset inter septem miracula hi maxime fecere artifices. Patet ab austro et septentrione (centenos) sexagenos ternos pedes, breuius a frontibus, tota circumitu pedes CCCCXXX, attollitur in altitudinem XXV cubitis, cingitur columnis XXXVI. Πτερόν uocauere circumitum. Ab oriente caelauit Scopas, a septentrione Bryaxis, a meridie Timotheus, ab occasu Leochares, priusque quam peragerent regina obiit. Non tamen recesserunt nisi absoluto iam, id gloriae ipsorum artisque monumentum iudicantes, hodieque certant manus. Accessit et quintus artifex. Namque supra πτερόν pyramis altitudine inferiorem

Bryaxis, Timotheos, and Leochares, who must be treated in a group since they were jointly employed on the sculptures of the Mausoleion. This building is the tomb erected by Artemisia, his widow, for Mausolos, prince of Karia, who died in the second year of the 107th Olympiad (351 B.C.). That this work is among the Seven Wonders is due mainly to the above-named artists. Its frontage on the north and south sides measures 163 feet, while the façades are shorter; the total circumference is 440 feet, the height twenty-five cubits; it is surrounded by thirty-six columns. This colonnade is called the 'Pteron.' The sculptures of the east side are by Skopas, those of the north by Bryaxis, those of the south by Timotheos, and those of the west by Leochares. The queen died before the building was complete; but the artists did not abandon the work

aequat, uiginti quattuor gradibus in metae cacumen se contrahens. In summo est quadriga marmorea quam fecit Pythis. Haec adiecta CXXX pedum altitudine totum opus includit.

until it was finished, considering that it would redound to their own glory, and be a standing proof of their genius; and to this day they vie with one another in their handiwork. They were joined by a fifth artist. For above the colonnade is a pyramid equal to the lower structure in height, with a flight of twenty-four steps tapering to a point. On the apex stands a four-horse chariot in marble, the work of Pythis. This addition completes the building, which rises to the height of 140 feet.

On the Mausoleion see *Or.* II⁴. 100 ff., *F. W.* 1221–1239.

caelauere] Not 'worked in relief,' but in the broad sense 'sculptural,' a Latin equivalent for *τορευτική* in the broad sense (Nos. 119, 160).

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of four hands can be distinguished, and the slabs which B. attributes to Bryaxis appear to belong to the east front, and therefore to Skopas.

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(a) SILANION.

Date.—(i) His portrait of Plato (No. 224) was dedicated by Mithradates, who died 363 B.C. (ii) Apollodoros (No. 223) was a pupil of Sokrates (died 399 B.C.), and according to *Plat. Symp.* 137 C was a boy in 416 B.C. On the other hand, Pliny's date (Ol. 113 = 328 B.C.) is supported by the fact that (iii) Satyros (v. *infr.*) seems to be identical with the athlete victorious at the Amphiaraia at Oropos (*I. G. S.* 414), which were reorganized 328 $\frac{2}{3}$ (Delamarre, *Revue de Philologie*, 1894, 162 ff.). Plin. *N. H.* xxxiv. 51 mentions that he had no teacher, but one pupil, Zeuxiades. Z. made a portrait of the orator Hypereides, who died 322 B.C. (Löwy 483).

<p>223. Plin. <i>N. H.</i> xxxiv. 51 Silanion Apollodorum fudit, fictorem et ipsum, sed inter cunctos diligentissimum artis et iniquom sui iudicem, crebro perfecta signa frangentem, dum satiari cupiditate artis non quit, ideoque Insanum cognominatum; hoc in eo expressit nec hominem ex aere fecit sed iracundiam;</p>	<p>Silanion cast in bronze a portrait of Apollodoros, who was also a sculptor and the most painstaking of his craft, as well as a severe critic of his own work, who often broke in pieces finished statues, in his insatiable longing for ideal perfection, and was therefore called 'the Madman': this trait Silanion depicted</p>
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et Achillem nobilem idem
epistaten exercentem ath-
letas.

in his portrait, and cast in
bronze not a man but Rage
personified. He also made
a famous statue of Achilles
and a trainer exercising his
athletes.

fictorem] Plin. *N. H.* xxxiv. 86 enumerates him amongst the
sculptors who executed portraits of 'philosophers.'

sed] Not adversative, but intensive. Cp. Juv. v. 147 *boletus
domino, sed qualem Claudius edit*, with Mayor's note.

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as Jahn supposed, from an epigram, since the turn of expression is
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scopas solutas*, Petron. 43 *discordia non homo*, and (in the lan-
guage of criticism) Quint. x. 1. 112 (Cicero) *non iam hominis
nomen sed eloquentiae habeatur*, i.e. Cicero was called 'non
homo sed eloquentia.'

224. Diog. Laert. iii. 25
*ἐν δὲ τῷ πρώτῳ τῶν ἀπομνη-
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ἀνδριάντα Πλάτωνος ἀνέθετο
εἰς τὴν Ἀκαδημίαν καὶ ἐπέ-
γραψε· Μιθραδάτης ὁ Ῥοδο-
βάτου Πέρσης Μούσαις εἰκόνα
ἀνέθετο Πλάτωνος, ἣν Σιλα-
νίων ἐποίησε.*

In the first book of the
Anecdotes of Favorinus it
is recorded that Mithra-
dates the Persian dedicated
a portrait of Plato in the
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ing inscription:—Mithra-
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of Rhodobates, dedicated
to the Muses a portrait of
Plato, made by Silanion.

Probably reproduced by the bust in the Vatican, *Jahrb.* 1886,
Pl. vi. 2.

225. Plut. Quaest. Conu.
v. 1. 2 *τὴν πεπλασμένην*

We look with pleasure
and admiration on the statue

Ἰοκάστην, ἧς φασὶν εἰς τὸ
πρόσωπον ἀργύρου τι συμμῖξαι
τὸν τεχνίτην, ὅπως ἐκλιπόντος
αἰθρώπου καὶ μαραιομένου
λάβῃ περιφάνειαν ὁ χαλκός,
ἡδόμεθα καὶ θαυμάζομεν.

of Iokaste, in whose counten-
ance the artist is said to have
mixed some silver, in order
that the bronze might re-
ceive the appearance of a
human being passing away
in death.

From Plut. *de aud. poet.* iii. 30 we learn that this was a work of Silanion.

Other works :—

THESEUS at Athens (Plut. *Thes.* 4).

SAPPHO taken from the Prytaneion at Syracuse by Verres (Cic. *Verr.* iv. 57. 126). Probably reproduced by the bust in the Villa Albani (*Jahrb.* 1890, Pl. iii).

KORINNA (Tatian, *c. Graec.* 54).

Athlete-statues at Olympia :—

SATYROS of Elis (v. *supr.*), twice victorious in boxing (Paus. vi. 4. 5).

TELESTAS the Messenian, victorious in the boys' boxing-match (Paus. vi. 14. 4).

DAMARETAS the Messenian, victorious in the boys' boxing-match (Paus. vi. 14. 11).

Silanion was also the author of a work on proportions (Vitruv. vi. Praef. 12).

(b) STHENNIS OF OLYNTHOS.

Date. Olynthos was destroyed 348 B.C., after which date he may have received Athenian citizenship. He was employed with Leochares on the portrait-group already mentioned (2 (b)) (Löwy 83), and dated circ. 320 B.C. In an inscription from Oropos (Löwy 103 a) he describes himself as Ἀθηναῖος, which points to a date later than 318 B.C., when Oropos became independent of Athens. (Before this date Attic artists use their demotic names.) Pliny dates him Ol. 113 (328 B.C.).

226. Plin. *N. H.* xxxiv. Sthennis made statues of
90 Sthennis Cererem, Io- Demeter, Zeus, and Athena

uem, Mineruam fecit, qui sunt Romae in Concordiae templo, idem flentis matronas et adorantis sacrificantisque.

which stand in the temple of Concord at Rome; also weeping matrons, and figures engaged in prayer and sacrifice.

227. Strab. xii. 5. 46 δὲς . . . ἔαλω (Σινώπη) . . . ὕστερον . . . ὑπὸ Λευκόλλου . . . καὶ . . . ὁ Λεύκολλος . . . ἦρε . . . τὸν Αὐτόλυκον, Σθένειδος ἔργον, δὲν ἐκεῖνοι οἰκιστὴν ἐνόμιζον καὶ ἐτίμων ὡς θεόν.

Sinope was twice captured, the second time by Lucullus, who carried off a statue by Sthennis representing Autolykos, whom the inhabitants regarded as the founder of the city and revered as a god.

Lucullus captured Sinope in the Second Mithridatic war (72 B. C.).

Athlete-statues at Olympia :—

PYTTALOS of Elis, victorious in the boys' boxing-match (Paus. vi. 16. 8).

CHOIRILOS of Elis, victorious in the boys' boxing-match (Paus. vi. 17. 5).

(c) EUPHRANOR OF THE ISTHMOS.

Date.—Pliny dates him Ol. 104 = 364 B. C. His portraits of Alexander and Philip (No. 228) must be dated previous to the death of the latter (336 B. C.). The inscriptions of his son Sostratos (Löwy 105, 106) (whom Plin. *N. H.* xxxiv. 51 dates Ol. 113 = 328 B. C.) belong to the end of the fourth or beginning of the third century.

228. Plin. *N. H.* xxxiv. 77 Euphranoris Alexander Paris est in quo laudatur quod omnia simul intelli-

By Euphranor is a statue of Alexander (Paris). This work is specially admired, because the eye can

guntur, iudex dearum, amator Helenae et tamen Achillis interfector. Huius est Minerva Romae quae dicitur Catulana, infra Capitolium a Q. Lutatio dicata, et simulacrum Boni Euentus, dextra pateram, sinistra spicam ac papauera tenens, item Latona puerpera Apollinem et Dianam infantis sustinens in acde Concordiae. Fecit et quadrigas bigasque et cliduchon eximia forma, et Uirtutem et Graeciam, utrasque colossacas, mulierem admirantem et adorantem, item Alexandrum et Philippum in quadrigis.

detect in it at once the judge of the Goddesses, the lover of Helen, and at the same time the slayer of Achilles. By the same artist is the Athena at Rome called 'the Minerva of Catulus,' dedicated by Q. Lutatius below the Capitol, and a figure of Good Luck holding a bowl in the right hand and an ear of corn and a poppy in the left, also Leto holding in her arms the newborn infants Apollo and Artemis (in the temple of Concord). He also represented chariots with four and two horses, and a priestess of surpassing beauty, and Valour and Hellas, both of colossal size, a woman in an attitude of wonder and adoration, also Alexander and Philip in four-horse chariots.

in quo laudatur] Probably borrowed by Pliny from an epigram.

Q. Lutatio] Q. Lutatius Catulus dedicated the temple of Jupiter Capitolinus (restored after its destruction by fire in 83 B. C.) in 78 B. C.

Boni Euentus] To judge by the attributes, this statue originally represented Triptolemos, not 'Ἀγαθὸς Δαίμων, as the 'Bonus Euentus' of Praxiteles (No. 186). It may be represented on various imperial coins and gems. See Furtwangler, *Meisterwerke*, p. 281, Fig. iii, note 2.

Latona puerpera] Commonly identified with a group appearing on several coins of Ephesos and other cities in Asia Minor, and reproduced in a statue in the Torlonia gallery at Rome (*Ov.* II⁴. Fig. 172); but see Reisch, *Festgruss aus Innsbruck an die Philologenversammlung in Wien*, 1893.

cliduchon] κλειδοῦχον. The temple-key was the mark of the priestess. Cp. No. 119 note.

229. Dion Chrys. 37. 43
τί γὰρ ἐκώλυε μέγαν εἶναι τὸν
ἀνδριάντα; τί γὰρ ἀρτίπουν,
ὥσπερ τὸν Εὐφράνορος Ἡφαι-
στον;

What was there to prevent the portrait from being tall? What was there to prevent it from being firm on its feet, like the Hephaistos of Euphranor?

τὸν ἀνδριάντα] A portrait of Agesilaos, king of Sparta.

It is possible that Dion Chrysostom has substituted the name of Euphranor for that of Alkamenēs (v. No. 131).

230. Plin. *N. H.* xxxv.
128 Eminuit longe ante om-
nis Euphranor Isthmius
Olympiade CIII, idem qui
inter fictores dictus est nobis.
Fecit et colosso et marmorea
et typos sculpsit, docilis ac
laboriosus ante omnis et in
quocunque genere excellens
ac sibi aequalis. Hic primus
videtur expressisse digni-
tates heroum et usurpasse
symmetriam, sed fuit in
uniuersitate corporum exi-
lior et capitibus articulisque
grandior. 129 Uolumina

In the 104th Olympiad (364 B.C.) Euphranor of the Isthmos far outshone his rivals. He has already been mentioned amongst the sculptors, and made colossal statues, works in marble, and reliefs. He was an eager and painstaking student, who maintained a constant level of excellence in every department. He is considered to have been the first to represent heroes in their full majesty, and to master the science of pro-

quoque composuit de symmetria et coloribus.

portion; his bodies, however, were too slender, and his heads and limbs too large. He also wrote works on proportions and colouring.

This account refers primarily to Euphranor as a painter, but the criticisms may no doubt be regarded as applicable to his sculptures.

~~expressisse dignitates heroum~~] The reference may be to his painting of Theseus, of which he said that 'the Theseus of Parhasius was fed on roses, but his own on beef' (Plin. *N. H.* xxxv. 129).

Other works:—

APOLLO Patroos at the Piraeus (Paus. i. 3. 3).

DIONYSOS, of which a copy stood on the Aventine at Rome (Löwy 495).

(d) THRASYMEDES OF PAROS.

Date. The inscription of Epidauros (No. 232) may be dated circ. 375 B. C. See note on Timotheos (2 (d)).

231. Paus. ii. 27. 2 (At Epidauros) τοῦ δὲ Ἀσκληπιοῦ τὸ ἄγαλμα μεγέθει μὲν τοῦ Ἀθήνησιν Ὀλυμπίου Διὸς ἡμῖν ἀποδεῖ, πεποιήται δὲ ἐλέφαντος καὶ χρυσοῦ· μηνύει δὲ ἐπίγραμμα τὸν εἰργασμένον εἶναι Θρασυμήδην Ἀριγνώτου Πάριον. κάθεται δὲ ἐπὶ θρόνου βακτηρίαν κρατῶν, τὴν δὲ ἐτέραν τῶν χειρῶν ὑπὲρ κεφαλῆς ἔχει τοῦ δράκοντος, καὶ οἱ καὶ

(At Epidauros) the image of Asklepios is smaller by one half than the Olympian Zeus at Athens, and is made of ivory and gold; the inscription states that it is the work of Thrasymedes the son of Arignotos of Paros. The God is seated upon a throne and holds a staff in one hand, while he extends the other above the ser-

κύων παρακατακείμενος πε-
ποιήται. τῷ θρόνῳ δὲ ἡρώων
ἐπειργασμένα Ἀργείων ἐστὶν
ἔργα, Βελλεροφόντου τὸ ἐς τὴν
Χίμαιραν καὶ Περσεὺς ἀφελὼν
τὴν Μεδούσης κεφαλὴν.

pent's head. A dog is also
represented lying at his feet.
On the throne are repre-
sented in relief the exploits
of Argive heroes, viz. the con-
test of Bellerophon with the
Chimaira, and Perseus, who
has decapitated Medusa.

τοῦ Ἀθήνησιν Ὀλυμπίου Διὸς] Dedicated by Hadrian.

The statue is represented on coins of Epidauros (*Num. Comm.* lii). According to Cic. *N. D.* iii. 34. 83 Dionysios I of Syracuse ordered the golden beard to be removed on the ground that it was unseemly that Asklepios should be bearded while his father Apollo was beardless. The reliefs published by Kavvadias, *Ἐφ. Ἀρχ.* 1894, Pl. i (the first also Brunn Bruckmann 31, though not *direct* copies, may serve to give an impression of the style of the original.

232. Kavvadias, Fouilles
d'Épidaure 241. 45 Θρασυ-
μήδης ἔλετο τὰν ὀροφὰν τὰν
ὑπένερθε καὶ τὸ θύρωμα τὸ
ἐνδοι καὶ, διὰ στύλων ἐργά-
σασθαι XXXXXXXXXXBBBB
BBBB ἐγγυος Πυθοκλῆ[s]
Θεοφείδης Ἀγέμων.

Thrasymedes contracted
to execute the roof above
and the inner doorway as
well as that between the
columns for 9800 drachmae.
His securities were Pytho-
kles, Theopheides, and
Agemon.

On the inscription see No. 221.

τὸ θύρωμα τὸ ἐνδοι] The door of the cella, also called μέγα θύρωμα. In its construction ivory was used of the value of 3070 dr. (l. 65), and (apparently) golden nails of considerable value (l. 105 ff.).

διὰ στύλων] i. e. τὸ διὰ στύλων θύρωμα. The outer door between the columns of the πρόδομος. See Kavvadias, Pl. 1 A.

The wood employed in the construction of the doors was that of the pine, box, and lotus (l. 45).

sculpsit regina Bryaxis et
 Timotheos et Leochares.
 In quibus sunt sculpturae
 et pulcherrima et
 summa maiestas. Sculpsit
 hoc et et regina
 Artemisia filia Mardonii
 regis Persarum qui fuit
 Olympiae filius cum se
 cum. Huius est et
 inter septem miracula in
 celum habet rationem.
 Huius est altitudo et septem-
 tuaginta pedibus sexagenis
 cubitis pedibus octiduas et dimi-
 diis cum circumferentia
 pedibus octiduas et dimidiis.
 In circumferentia sunt
 columnae octiduas et dimidiis.
 Inter columnas sunt
 huius. Ad orientem sunt
 Skopas et septemaginta Bryaxis et Timotheos
 et Leochares principes
 qui cum perierunt regina
 obiit. Non tamen non
 seruit nisi absolute iam id
 gloriae huius antiquae
 monumentum fatigantes
 hodieque certant manus.
 Accessit et quintus artifex.
 Namque supra tredecim pyra-
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and admiration on the statue

At Delphi. Referred by Brunn to 369 B. C., when Sparta suffered severe reverses at the hands of the Arkadians (Diod. xv. 62). But the closing words appear to refer to the legend recorded by Hdt. i. 65, which falls in the mythical period.

Pausanias and Samolas are otherwise unknown, on Antiphanes v. Nos 172, 173 note. His pupil Kleon was the artist of several athlete-statues at Olympia, amongst which were two of the earliest 'Zônes' or small bronze statues of Zeus set up from the proceeds of fines. Paus. dates them Ol. 96 = 388 B. C. One of the bases exists (Löwy 95). The base of another portrait (Kritodamos, Paus. vi. 8. 5) (Löwy 96) may be dated circ. 350 B. C.

239. Paus. vi. 2. 8 ἐν δὲ τῇ Ἀλτει παρὰ τὸν τοῦ Τιμοσθένους ἀνδριάντα ἀνάκειται Τίμων καὶ ὁ παῖς τοῦ Τίμωνος Αἰσυπος, παιδίον ἐπὶ ἵππῳ καθήμενον. ἔστι γὰρ δὴ καὶ ἡ νίκη τῷ παιδὶ ἵππου κέλητος· ὁ Τίμων δ' ἐπὶ ἄρματι ἀνηγορεύθη. τῷ δὲ Τίμωνι εἰργάσατο καὶ τῷ παιδὶ τὰς εἰκόνας Δαίδαλος Σικυώνιος ὃς καὶ ἐπὶ τῇ Λακωνικῇ νίκη τὸ ἐν τῇ Ἀλτει τρόπαιον ἐποίησεν Ἡλείοις.

In the Altis, beside the statue of Timosthenes stand portraits of Timon and his son Aisypus, represented as a boy mounted on a horse. The reason is that the son's victory was won with a race horse, while Timon was proclaimed victor with his chariot. The portraits of Timon and his son were the work of Daidalos of Sikyon, who also made the trophy set up by the Eleans in the Altis to commemorate their victory over Sparta.

The victory took place in 400 B. C. when Agis invaded Elis, but was dislodged from Olympia, which he had occupied (Paus. v. 4. 8).

(b) POLYKLEITOS THE YOUNGER.

Date. (1) He was a pupil of his elder brother Naukydes (No. 171 and Paus. vi. 6. 2), who (Part III. § 2. 2 (a)) worked at the close of the

fifth and beginning of the fourth century. (2) The inscription from the portrait of Aristion (Part II. § 2. 1 ad fin.) (Löwy 92) dates from the first half of the fourth century. Another inscription (Löwy 93, from Thebes is inscribed on the same block and in the same characters as an inscription of Lysippos. It belonged to a portrait of Timokles, victorious in the chariot-race at the Herakleia, and also at the Βασίλεια of Lebadeia (instituted 371 B. C.), while that of Lysippos belonged to a portrait of Konidas, victorious in the pankration at the Pythia. Dittenberger (*I. G. S.* 2532, 2533) pronounces both posterior to 316 B. C., and the inscriptions are therefore probably restorations; the portraits may have had no original connexion. (3) Antipatros (Part II. § 2. 1 ad fin.) was probably victorious in OL 98 = 388 B. C.; No. 240 is posterior to 371 B. C.; and No. 165, if a work of the younger P., is posterior to 370 B. C.

240. Paus. viii. 31. 4 τοῦ περιβόλου δὲ ἐστὶν ἐντὸς Φιλίου Διὸς ναός, Πολυκλείτου μὲν τοῦ Ἀργείου τὸ ἄγαλμα, Διονύσῳ δὲ ἐμφερές· κόθορνοί τε γὰρ τὰ ὑποδήματά ἐστιν αἰτῶ, καὶ ἔχει τῇ χειρὶ ἔκπωμα, τῇ δὲ ἐτέρᾳ θύρσον· κάθεται δὲ αἰτὸς ἐπὶ τῷ θύρσῳ.

Within the enclosure is a temple of Zeus, the God of Friendship. The image is the work of Polykleitos of Argos and resembles Dionysos in type; for it is shod with buskins, and holds in one hand a cup and in the other a thyrsus, upon which is perched an eagle.

τοῦ περιβόλου] That of Demeter and Kore at Megalopolis.

Other works :—See Nos. 165, 166, to which may be added :—

HEKATE at Argos (No. 171).

Athlete-statue at Olympia :—

AGENOR of Thebes, victorious in the boys' wrestling-match (Paus. vi. 6. 2). Dedicated by the Phokians, since A.'s father was πρύξενος of Phokis at Thebes.

2. LYSIPPOS.

Date. The inscription (Löwy 94) from the portrait of Troilos (v. infr.) mentions his second victory (probably 368 B. C.), and the statue may not have been erected immediately. On the inscription

guntur, iudex dearum, amator Helenae et tamen Achillis interfector. Huus est Minerua Romae quae dicitur Catuliana, infra Capitolium a Q. Lutatio dicata, et simulacrum Boni Euentus, dextra pateram, sinistra spicam ac papauera tenens, item Latona puerpera Apollinem et Dianam infantis sustinens in aede Concordiae Fecit et quadrigas bigasque et cliduchon eximia forma, et Uirtutem et Gracciam, utrasque colossaeas, mulierem admirantem et adorantem, item Alexandrum et Philippum in quadrigis.

detect in it at once the judge of the Goddesses, the lover of Helen, and at the same time the slayer of Achilles. By the same artist is the Athena at Rome called 'the Minerva of Catulus,' dedicated by Q. Lutatius below the Capitol, and a figure of Good Luck holding a bowl in the right hand and an ear of corn and a poppy in the left, also Leto holding in her arms the newborn infants Apollo and Artemis (in the temple of Concord). He also represented chariots with four and two horses, and a priestess of surpassing beauty, and Valour and Hellas, both of colossal size, a woman in an attitude of wonder and adoration, also Alexander and Philip in four-horse chariots.

in quo laudatur] Probably borrowed by Pliny from an epigram.

Q. Lutatio] Q. Lutatius Catulus dedicated the temple of Jupiter Capitolinus (restored after its destruction by fire in 83 B. C.) in 78 B. C.

Boni Euentus] To judge by the attributes, this statue originally represented Triptolemos, not 'Ἀγαθὸς Δαίμων, as the 'Bonus Euentus' of Praxiteles (No. 186). It may be represented on various imperial coins and gems. See Furtwangler, *Meisterwerke*, p. 281, Fig. iii, note 2.

Latona puerpera] Commonly identified with a group appearing on several coins of Ephesos and other cities in Asia Minor, and reproduced in a statue in the Torlonia gallery at Rome (*Ov.* II⁴. Fig. 172); but see Reisch, *Festgruss aus Innsbruck an die Philologenversammlung in Wien*, 1893.

oliduchon] κλειδοῦχον. The temple-key was the mark of the priestess. Cp. No. 119 note.

229. Dion Chrys. 37. 43
τί γὰρ ἐκώλυε μέγαν εἶναι τὸν
ἀνδριάντα; τί γὰρ ἀρτίπουν,
ὥσπερ τὸν Εὐφράνορος Ἡφαι-
στον;

What was there to prevent the portrait from being tall? What was there to prevent it from being firm on its feet, like the Hephaistos of Euphranor?

τὸν ἀνδριάντα] A portrait of Agesilaos, king of Sparta.

It is possible that Dion Chrysostom has substituted the name of Euphranor for that of Alkamenes (v. No. 131).

230. Plin. *N. H.* xxxv.
128 Eminuit longe ante om-
nis Euphranor Isthmius
Olympiade CIIII, idem qui
inter fectores dictus est nobis.
Fecit et colosso et marmorea
et typos sculpsit, docilis ac
laboriosus ante omnis et in
quocunque genere excellens
ac sibi aequalis. Hic primus
videtur expressisse digni-
tates heroum et usurpasse
symmetriam, sed fuit in
uniuersitate corporum exi-
lior et capitibus articulisque
grandior. 129 Uolumina

In the 104th Olympiad (364 B.C.) Euphranor of the Isthmos far outshone his rivals. He has already been mentioned amongst the sculptors, and made colossal statues, works in marble, and reliefs. He was an eager and painstaking student, who maintained a constant level of excellence in every department. He is considered to have been the first to represent heroes in their full majesty, and to master the science of pro-

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bronze, and portrayed his courage in visible form, while others in their anxiety to reproduce the bend of the neck and the melting look of the eyes failed to preserve his masculine and leonine aspect.

On the portraits of Alexander, see *F. W.* 1318 and Köpp, 52. *Winckelmannsprogramm* (1892). From Plut. *de Is. et Osir.* 24 we learn that the statue here referred to held a spear.

244. Plut. Alex. 40 τοῦτο τὸ κυνήγιον Κρατερὸς εἰς Δελφοὺς ἀνέθηκεν, εἰκόνας χαλκᾶς ποιησάμενος τοῦ λέοντος καὶ τῶν κυνῶν, καὶ τοῦ βασιλέως τῷ λέοντι συνεστῶτος, καὶ αὐτοῦ προσβοηθούντος· ὧν τὰ μὲν Λύσιππος ἐπλασε, τὰ δὲ Λεωχάρης.

Krateros erected a memorial of this hunt at Delphi. He caused figures of bronze to be made, representing the lion, the dogs, the king in combat with the lion, and himself coming to the rescue; some of these were made by Lysippos, the rest by Leochares.

Κρατερὸς] A general of Alexander, afterwards allied with Antipater, killed in battle 321 B. C.

Λεωχάρης] V. § 1. 2 (b).

245. Arrian, Anab. i. 16. 7 Μακεδόνων δὲ τῶν μὲν ἑταίρων ἀμφὶ τοὺς εἴκοσι καὶ πέντε ἐν τῇ πρώτῃ προσβολῇ ἀπέθανον, καὶ τούτων χαλκαῖ εἰκόνες ἐν Δίῳ ἐστᾶσιν, Ἀλέξανδρου κελεύσαντος Λύσιππον ποιῆσαι.

Of the Macedonians there fell about twenty-five of the king's guard in the first onslaught. Bronze portraits of these stood at Dion, made by Lysippos by order of Alexander.

ἐν τῇ πρώτῃ προσβολῇ] At the battle of Granikos (334 B.C.). Since the dead were buried on the field of battle (Arr. i. 16. 5) Pliny's story as to the resemblances can hardly be correct. According to Vell. Pat. i. 11. 3 a portrait of Alexander himself formed part of the group.

246. Plin. *N. H.* xxxiv.
40 Talis et Tarenti (Iuppiter) factus a Lysippo XL cubitorum. Mirum in eo, quod manu, ut ferunt, mobilis—ea ratio libramenti est—nullis conuellatur procellis. Id quidem prouidisse et artifex dicitur modico interuallo, unde maxime flatum opus erat frangi, opposita columna. Itaque magnitudinem propter difficultatemque moliendi non attigit cum Fabius Verrucosus, cum Herculem, qui est in Capitolio, inde transferret.

Such too is the Zeus of Tarentum made by Lysippos, which is forty cubits in height. It is remarkable from the fact that although, it is said, a touch of the hand will turn it—so cunningly is it balanced—no storm can overturn it. The artist is said to have provided against this by interposing a pillar at a short distance on the side from which it was most necessary to break the force of the wind. And so on account of the huge size of the figure and the difficulty of attacking it, Fabius Verrucosus did not lay hands on it when he removed from Tarentum the Herakles which stands on the Capitol.

Talis] Colossal in size.

Fabius Verrucosus] Q. Fabius Maximus, the opponent of Hannibal, took Tarentum 209 B.C.



247. Anth. Pal. App. 66

Ποσειδίππου.

τίς πόθεν ὁ πλάστης; Σικυνώ-
μιος. οὖνομα δὴ τίς;
Λύσιππος. σὺ δὲ τίς; Καί-
ρὸς ὁ πανδαμάτωρ.
τίπτε δ' ἐπ' ἄκρα βέβηκας; ἀεὶ
τροχάω. τί δὲ ταρσοὺς
ποσσὶν ἔχεις διφυεῖς; Ἰπ-
ταμ' ὑπηνέμιος.
χειρὶ δὲ δεξιτερῇ τί φέρεις
ξύρον; ἀνδράσι δείγμα
ὥς ἀκμῆς πάσης ὀξύτερος
τελέθω.

ἦ δὲ κόμη, τί κατ' ὄψιν; ὑπαν-
τιάσαντι λαβέσθαι,

νῆ Δία. τὰξόπιθεν δ' εἰς τί
φαλακρὰ πέλει;
τὸν γὰρ ἅπαξ πτηνοῖσι παρα-
θρέξαντά με ποσσὶν
οὐτις ἔθ' ἱμείρων δράζεται
ἐξόπιθεν.
τοῦνεχ' ὁ τεχνίτας σε διέπλα-
σεν; εἵνεκα ὑμέων
ξεῖνε, καὶ ἐν προθύροις θῆκε
διδασκαλίην.

POSEIDIPPOS.

Who and whence was
thy sculptor? From Si-
kyon. His name? Lysip-
pos. And who art thou?
Occasion, the all-subduer.
Why dost thou tread on
tiptoe? I am ever running.
Why hast thou wings twy-
natured on thy feet? I
flect on the wings of the
wind. Why dost thou bear
a razor in thy right hand?
To show to men that I am
keener than the keenest
edge. And thy hair, why
grows it in front? For him
that meets me to seize, by
Zeus. And why is the back
of thy head bald? Because
none may clutch me from
behind, howsoe'er he desire
it, when once my winged
feet have darted past him.
Why did the sculptor
fashion thee? For thy
sake, stranger, and set me up
for a warning in the entry.

From Kallistr. *Stat.* 3, who describes the statue at length, we learn that it originally stood at Sikyon (whence it was afterwards removed to Constantinople). K. also states that it stood on a globe, as do Ausonius and Tzetzes. Himerios (*Ecl.* xiv. 1) mentions that in the left hand it held a balance. But these late authorities seem to have added characteristics and attributes to the original

type. See the monuments published by Curtius, *A. Z.* 1875, Pl. i, ii, who shows that the personified *Καιρός* was a figure specially connected with athletic contests.

248. Strab. vi. 278 (At Tarentum) τὰ μὲν κατέφθειραν Καρχηδόνιοι λαβόντες τὴν πόλιν, τὰ δ' ἐλαφυραγώγησαν Ῥωμαῖοι κρατήσαντες βιαίως· ὧν ἐστὶ καὶ ὁ Ἡρακλῆς ἐν τῷ Καπετωλίῳ χαλκοῦς κολοσσικός, Λυσίππου ἔργον, ἀνάθημα Μαξίμου Φαβίου τοῦ ἐλόντος τὴν πόλιν.

(At Tarentum) Some works were destroyed by the Carthaginians when they captured the city, and others carried away as spoils by the Romans, who took forcible possession of them; among the latter was the colossal bronze Herakles on the Capitol, the work of Lysippos, dedicated by Fabius Maximus, who captured the city.

Μαξίμου Φαβίου] V. No. 246 note. The statue was removed to Constantinople 'in the consulship of Julian,' probably 322 A. D. (Suid.), and placed in the Hippodrome. It is described in the following No.

249. Niket. Chon. de Sign. Constant. 5 κατήρειπτο τοίνυν Ἡρακλῆς ὁ τριέσπερος μέγας μεγαλωστί κοφίνῳ ἐνιδρυμένος, τῆς λεοντῆς ὑπεστρωμένης ἄνωθεν. . . ἐκάθητο δὲ μὴ γωρυτὸν ἐξημμένος, μὴ τόξον ταῖν χερσίν φέρων, μὴ τὸ ῥόπαλον προβαλλόμενος, ἀλλὰ τὴν μὲν δεξιὰν βάσιν ἐκτείνων ὥσπερ καὶ τὴν αὐτὴν χεῖρα εἰς ὅσον ἐξῆν, τὸν δὲ

The great Herakles then begotten of three nights lies mighty and mightily fallen, he who was seated on a basket, whereon was strewn the lion's skin. There he sat with no quiver hung about him, with no bow in his hand and no club to defend him, but extending his right leg and right arm as far as he

εὐώνυμον πόδα κάμπτων εἰς τὸ γόνυ καὶ τὴν λαιὰν χεῖρα ἐπ' ἀγκῶνος ἐρείδων, εἴτα τὸ λοιπὸν τῆς χειρὸς ἀνατείνων, καὶ τῷ πλάτει ταύτης ἀθυμίας πλήρης καθυποκλίνων ἡρέμα τὴν κεφαλὴν . . . ἣν δὲ τὸ στέρνον εὐρύς, τοὺς ὤμους πλατύς, τὴν τρίχα οὖλος, τὰς πηγὰς πίων, βριαρὸς τοὺς βραχίονας καὶ εἰς τόσον προέχων μέγεθος εἰς ὅσον, οἶμαι, καὶ τὸν ἀρχέτυπον Ἡρακλῆν εἵκασεν ἂν ἀναδραμεῖν ὁ Λυσίμαχος ὁ πρῶτον ἄμα καὶ ὕστατον τῶν ἑαυτοῦ χειρῶν πανάριστον φιλοτέχνημα τουτοῦ χαλκουργήσας, καὶ οὕτω μέγιστον ὥς τὴν περιελούσαν τὸν αὐτοῦ ἀντίχειρα μήρινθον εἰς ἀνδρείον ζωστήρα ἐκτείνεσθαι, καὶ τὴν κνήμην τοῦ ποδὸς εἰς ἀνδρόμηκες.

κατήρειπτο τοῖνον] In the sack of Constantinople by the Franks in 1202 A. D.

Λυσίμαχος] A mistake of Niketas for Λύσιππος.

250. Mart. ix. 44

Hic, qui dura sedens por-
recto saxa leone
mitigat exiguo magnus
in aere deus,
quaeque tulit spectat resu-
pino sidera vultu

could, and with his left leg bent at the knee. His left arm was supported at the elbow and the forearm raised, and on the palm of the left hand he was resting his head gently, full of despondency. His breast and shoulders were broad, his hair thick, his buttocks fat, and his arms brawny, and his height was such as Lysimachos might have supposed the original Herakles to reach, when he fashioned of bronze this, the choicest jewel of his art, first and last, of such colossal bulk that the string which enclosed its thumb might serve as a man's girdle and the shin of its leg was tall as a man.

He who sits here temper-
ing the hardness of the rock
with the outstretched lion's
skin, a mighty god im-
prisoned in the tiny bronze,
and gazes with upturned
eyes at the stars which once

cuius laeua calet robore, dextra mero, non est fama recens, nec nostri gloria caeli: nobile Lysippi munus opusque uides.	he bore, whose left hand is hot with the club, and his right with the wine-cup, enjoys no upstart fame, nor is his fame that of a Roman chisel. 'Tis a famous work and offering of Lysippos which thou seest.
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This statue was known as 'Herakles Epitrapezios,' i.e. it served as a table-decoration. According to Stat. *Silv.* iv. 2. 35, 6 it was less than a foot in height. Martial states that it belonged successively to Alexander, Hannibal, Sulla and Novius Vindex. It appears to be more or less faithfully reproduced in various works enumerated by Weizsäcker, *Jahrb.* 1889, p. 109.

tulit] While Atlas fetched the apples of the Hesperides, Herakles supported the heavens.

251. Strab. x. 459 ἡ
'Αλυζία . . . καθ' ἣν ἐστι
λιμὴν 'Ηρακλέους ἱερὸς καὶ
τέμενος ἐξ οὗ τοὺς 'Ηρακλέους
ἄθλους, ἔργα Λυσίππου, μετ-
ήνεγκεν εἰς 'Ρώμην τῶν ἡγεμό-
νων τις, παρὰ τόπον κειμένους
διὰ τὴν ἐρημίαν.

Alyzia, in whose territory
is a harbour sacred to He-
rakles and a precinct from
which a Roman commander
removed to Rome the
labours of Herakles, the
work of Lysippos, which
had become displaced
through the desolation of
the district.

'Αλυζία] In Akarnania.

On monuments which appear to reproduce these groups see *Or.* II⁴. 144 and references.

Other works :—

ZEUS at Sikyon (Paus. ii. 9. 6).

ZEUS Nemeios at Argos (Paus. ii. 20. 3).

ZEUS and the MUSES at Megara (Paus. i. 43. 6). The inscription from Megara published in *Ath. Mitth.* 1885, p. 150, may have belonged to this work.

POSEIDON at Corinth (Lucian, *Jup. Trag.* 9).

DIONYSOS on Mount Helikon (Paus. ix. 30. 1).

EROS at Thespiai (Paus. ix. 27. 3).

HERAKLES at Sikyon (Paus. ii. 9. 8).

SOKRATES (Diog. Laert. ii. 43).

PRAXILLA (Tatian, *c. Graec.* 52).

AESOP and the Seven Sages (*Anth. Plan.* iv. 332).

PYTHES of Abdera (Paus. vi. 14. 12).

Athlete-statues at Olympia :—

POLYDAMAS at Skotussa, victorious in the pankration, Ol. 93 = 408 B. C. (Paus. vi. 5. 1).

TROILOS of Elis, victorious with the two-horse chariot, and with a team of four colts, Ol. 102 = 372 B. C. (Paus. vii. 4. 1). Inscription Löwy 94.

CHEILON of Patrai, twice victorious in wrestling (Paus. vi. 4. 6).

KALLIKRATES of Magnesia, twice victorious in the race in armour (Paus. vi. 17. 3).

XENARKES of Stratos, victorious in the pankration (Paus. vi. 2. 1).

3. LYSISTRATOS.

252. Plin. *N. H.* xxxv.
153 Hominis autem imaginem gypso e facie ipsa primus omnium expressit ceraque in eam formam gypsi infusa emendare instituit Lysistratos Sicyonius frater Lysippi, de quo diximus. Hic et similitudines reddere instituit; ante eum quam pulcherrimas facere studebant. Idem et de

The first artist who took plaster casts of the human face from the original, and introduced the practice of working over a wax model taken from the plaster, was Lysistratos of Sikyon, the brother of Lysippos, who has already been mentioned. He also instituted the practice of rendering portraits with lifelike precision,

signis effigies exprimere
inuenit.

while previous artists had
striven to make them as
beautiful as possible. He
also discovered how to take
casts of statues.

4. THE FAMILY AND SCHOOL OF LYSIPPOS.

(a) DAIPPOS, BOEDAS, EUTHYKRATES, TISIKRATES.

253. Plin. *N. H.* xxxiv.
66 Filios et discipulos
reliquit (Lysippos) laudatos
artifices Daippum et Boe-
dan, sed ante omnis Euthy-
craten, quanquam is con-
stantiam potius imitatus
patris quam elegantiam
austero maluit genere quam
iucundo placere. Itaque
optime expressit Herculem
Delphis et Alexandrum
Thespiis uenatorem, et
proelium equestre, simula-
crum ipsum Trophonii ad
oraculum, quadrigas com-
pluris, equum cum fuscinis,
canes uenantium. Huius
porro discipulus fuit Tisi-
crates et ipse Sicyonius, sed
Lysippi sectae propior, ut
uix decernantur complura
signa ceu senex Thebanus
et Demetrius Rex, Peuces-

The sons and pupils (of
Lysippos) who survived
him were Daippos and
Boedas, artists of recog-
nized merit, but above all
Euthykrates, although he
followed his father's un-
flinching conscientiousness
rather than his refinement
of taste and rested his claim
to popular favour on a
severe rather than an effec-
tive style. He was thus
eminently successful in
representing Herakles (at
Delphi) and Alexander as
a hunter (at Thespiiai), and
a cavalry engagement, and
the image of Trophonios
which adorns his own ora-
cular seat, many four-horse
chariots, a horse with forked
poles, and a group of
hounds. His pupil again

tes Alexandri Magni servator,
dignus tanta gloria.

was Tisikrates also a native of Sikyon, but in closer contact with the school of Lysippos, so much so, that many of his works can barely be distinguished from those of that artist. Such are the sage of Thebes, King Demetrios, and Peukestes, who saved the life of Alexander the Great, and richly deserved to be immortalized.

Daippum] Dated by Pliny Ol. 121 = 296 B. C. Works:—

‘Perixyomenos,’ i.e. an athlete scraping himself (= apoxyomenos), Plin. *N. H.* xxxiv. 87.

Athlete-statues at Olympia:—

Kallon of Elis, victorious in the boys’ boxing-match (Paus. vi. 12. 6).

Nikandros of Elis, twice victorious in the double foot-race (Paus. vi. 16. 5).

Boedan] Pliny, *N. H.* xxxiv. 73, attributes to him a ‘praying figure’ (adorans). The so-called ‘Praying Boy’ at Berlin (Brunn-Bruckmann 283), if it is not a reproduction of this work, may serve as an illustration of the type.

Euthyraten] Besides the works here mentioned, Tatian (*c. Graec.* 52, 53) mentions four female subjects—Anyte of Tegea (floruit circ. 300 B. C.), Mnesarchis of Ephesos, Thaliarchis of Argos, and Παυχής (so Jahn for Παρρυχής, an impossible name).

constantiam] Ulrichs and Brunn translate ‘boldness,’ an idea hardly conveyed by the word and inappropriate to the ‘austerum genus.’ Blumner translates ‘perseverance,’ i.e. in details. Cp. No. 241 (of Lysippos) argutiae . . . custoditae in minimis quoque rebus, and this is probably nearly right, though the paraphrase given in the text may represent the meaning more exactly.

uenatorem] Kekulé would place a comma before this word, and seek the original in that of the Meleager of the Vatican. But it is

more probable that it should be taken closely with 'Alexandrum.' In this case we may interpret (1) a single figure in hunting costume, or (2) a group of hunters. Urlichs, taking the latter interpretation, connects with this 'equum cum fuscinis,' a horse carrying either (1) forked sticks for the support of the hunting-nets, or (2) three-pronged hunting-spears—the word is applied to Poseidon's trident—and 'canes uenantium.'

proelium equestre] No doubt from the wars of Alexander. The mounted Alexander in bronze from Herculaneum (*Ov.* II⁴, Fig. 183) has been referred to this group.

equum cum fuscinis] See above note on 'uenatorem.' Jahn corrects 'coquum cum fuscinis,' a cook with baskets. 'Genre' figures of this nature exist (Clarac, 879, 2244, 2245).

Tisicrates] Pliny, *N. H.* xxxiv. 89 attributes to him a chariot and pair, to which another sculptor, Piston, added a female driver.

senex Thebanus] Possibly Pindar.

Demetrius Rex] Demetrios Poliorketes became king 307 B. C., and died 283 B. C.

Peucestes] A member of Alexander's body-guard, who saved his life in the attack on the city of the Malli.

(b) EUTYCHIDES.

Date.—Antioch (v. No. 254) was founded by Seleukos Nikator in 300 B. C.

254. Paus. vi. 2. 6 Εὐτυ-
χίδης Σικυνώνιος παρὰ Λυσίπ-
πῳ δεδιδασκόμενος . . . Σύροις
τοῖς ἐπὶ Ὀρόντῃ Τύχης ἐποί-
ησεν ἄγαλμα, μεγάλας παρὰ
τῶν ἐπιχωρίων ἔχον τιμὰς.

Eutychides of Sikyon,
a pupil of Lysippos, made
a statue of Fortune for the
Syrians who live on the
Orontes, at whose hands it
receives great honour.

From John Malalas, pp. 201 and 276 Bonn, we learn that the figure (representing the Fortune of Antioch) was seated 'above the river Orontes' (ἐπάνω τοῦ Ὀρόντου ποταμοῦ). It is reproduced by the statuette in the Vatican, *F. W.* 1396.

255. Plin. *N. H.* xxxiv. Eutychides represented
78 Eutychides (fecit) Eu- the river Eurotas. Of this

rotam, in quo artem ipso figure it has often been
 amne liquidiorum plurimi said that art has made it
 dixere. more liquid than the river
 itself.

An epigram of Philippos (*Anth. Pal.* ix. 709) on this statue speaks of the bronze as ἑδαιος ὑγρότερον more liquid than water. Pliny seems to derive his notice from a similar epigram probably terminating with the phrase ὡς ῥέχνην ἑδαιος ὑγρότερον (cp. No. 92 b).

Other works : —

DIONYSOS in the collection of Asinius Pollio (Pliny, *N. H.* xxxvi. 34).

Athlete-statue at Olympia : —

TIMOSTHENES of Elis, victorious in the boys' foot-race (Paus. vi. 2. 6).

(c) CHARES OF LINDOS.

256. Plin. *N. H.* xxxiv.
 41 Ante omnes autem in
 admiratione fuit Solis co-
 lossus Rhodi, quem fecerat
 Chares Lindius Lysippi
 supra dicti discipulus; LXX
 cubitorum altitudinis fuit.
 hoc simulacrum, LVI post
 annum terrae motu pros-
 tratum, sed iacens quoque
 miraculo est. Pauci pollicem
 eius amplectuntur, maiores
 sunt digiti quam pleraeque
 statuæ, vasti specus hiant
 defractis membris, spectan-
 tur intus magnæ molis

The greatest marvel of
 all, however, was the colos-
 sal figure of the Sun at
 Rhodes, made by Chares
 of Lindos, a pupil of Ly-
 sippos mentioned above.
 This figure was 70 cubits
 in height and after standing
 56 years was overthrown
 by an earthquake; but
 even as it lies prostrate it
 is a marvel. Few men can
 embrace its thumb: its
 fingers are larger than most
 statues, there are huge
 yawning caverns where the

saxa, quorum pondere stabiluerat eum constituens. Duodecim annos tradunt effectum MCCC talentis, quae contigerant ex apparatu regis Demetrii relicto morae taedio obsessae Rhodo.

limbs have been broken, and within them may be seen great masses of rock, by whose weight the artist gave it a firm footing when he erected it. The story runs that twelve years were occupied in its construction, for which the artist received 1,300 talents, produced by the sale of Demetrios' siege-train, which the king abandoned when he raised the siege of Rhodes through disgust at its protraction.

The siege of Rhodes was raised by Demetrios Poliorketes in 303 B. C., while the recorded dates of the earthquake range from 227 B. C. to 222 B. C. The colossus was therefore erected circ. 280 B. C. There is no foundation for the common belief that it bestrode the entrance to the harbour of Rhodes.

Pliny, *N. H.* xxxiv. 44 also mentions a colossal head by Chares, dedicated by P. Lentulus Spinther cos. 57 B. C. on the Capitol.

Other members of the school of Lysippos were :—

PHANIS, a pupil of Lysippos, to whom Pliny, *N. H.* xxxiv. 80 attributes one work—'epithyusan' = ἐπιθύουσαν, a woman sacrificing.

XENOKRATES, pupil of Tisikrates, or, according to other accounts, of Euthykrates. See Introduction, § 1.

KANTHAROS of Sikyon, pupil of Eutychides and father of Alexis, enumerated by Pliny, *N. H.* xxxiv. 50 amongst the pupils of Polykleitos, by whom we must in this case understand the younger. According to Pliny (*N. H.* xxxiv. 85) he was an artist of merit, but not of special distinction.

Athlete-statues at Olympia :—

Kratinos of Aigeira, victorious in the boys' wrestling-match (Paus. vi. 3. 6).

Alexinikos of Elis, victorious in the boys' wrestling-match (Paus. vi. 17. 7).

§ 3. OTHER ARTISTS.

1. HYPATODOROS AND ARISTOGEITON OF THEBES.

Date — Pliny's date (Ol. 102 = 372 B. C.) is probably somewhat late, since an inscription from Delphi (Lowy 101) uses the Boeotian alphabet, and must therefore be dated early in the fourth century, and this is confirmed by the probable date of No. 257 (v. note).

257. Paus. x. 10. 3 πλησίον δὲ τοῦ ἵππου καὶ ἄλλα ἀναθήματά ἐστιν Ἀργείων, οἱ ἡγέμονες τῶν ἐς Θήβας ὁμοῦ Πολυνείκει στρατευόντων, Ἀδραστός τε Ταλαοῦ καὶ Τυδεὺς Οἰνέως καὶ οἱ ἀπόγονοι Προίτου Καπανεὺς Ἰππόνου καὶ Ἐτέοκλος ὁ Ἴφιος, Πολυνείκης τε καὶ Ἰππομέδων ἀδελφῆς Ἀδράστου παῖς. Ἀμφιαράου δὲ καὶ ἄρμα ἐγγὺς πεποιήται καὶ ἐφεστηκὼς Βάτων ἐπὶ τῷ ἄρματι ἡνίοχος τε τῶν ἵππων καὶ τῷ Ἀμφιαράῳ καὶ ἄλλως προσήκων κατὰ οἰκειότητα. τελευταῖος δὲ Ἀλιθέρσης ἐστὶν αὐτῶν. 4. οὗτοι μὲν δὴ Ὑπατοδώρου καὶ Ἀριστογείτονός εἰσιν ἔργα, καὶ ἐποίησαν σφᾶς, ὥς αὐτοὶ Ἀργεῖοι λέγουσιν, ἀπὸ τῆς

Near to the horse are other offerings of the Argives, consisting in statues of the leaders of the expedition which accompanied Polyneikes to Thebes, Adrastus the son of Talaos, and Tydeus the son of Oineus, and the descendants of Proitos, Kapaneus the son of Hipponous and Eteoklos the son of Iphis, and Polyneikes and Hippomedon, Adrastus' sister's son; and hard by is represented the chariot of Amphiaraos and Baton, who has mounted the chariot and drives the horses, besides being otherwise intimately associated with Amphiaraos: last of all comes

νίκης, ἥντινα ἐν Οἰνότη τῇ
 Ἀργείᾳ αὐτοί τε καὶ Ἀθηναίων
 ἐπίκουροι Λακεδαιμονίους ἐνέ-
 κησαν· ἀπὸ δὲ τοῦ αὐτοῦ, ἐμοὶ
 δοκεῖν, ἔργου καὶ τοὺς Ἐπιγόνους
 ὑπὸ Ἑλλήνων καλουμένους
 ἀνέθεσαν οἱ Ἀργεῖοι·
 κεῖνται γὰρ δὴ εἰκόνες καὶ
 τούτων, Σθένελος καὶ Ἀλκ-
 μαίων, . . . ἐπὶ δὲ αὐτοῖς Πρό-
 μαχος καὶ Θέρσανδρος καὶ
 Αἰγιαλεύς τε καὶ Διομήδης· ἐν
 μέσῳ δὲ Διομήδους καὶ τοῦ
 Αἰγιαλέως ἐστὶν Εὐρύαλος.

Alitherses. These are works of Hypatodoros and Aristogeiton, and were made, according to the Argives, from the spoils of the victory which they and their Athenian allies gained at Oinoe over the Spartans. It was, in my opinion, in memory of the same victory that the Argives dedicated statues of the chieftains whom the Greeks call the Epigonoι. For their statues too stand there. Sthenelos and Alkmaion and after them Promachos and Thersandros and Aigialeus and Diomedes; and between Diomedes and Aigialeus stands Euryalos.

At Delphi. τοῦ ἵππου refers to the 'wooden horse' of Antiphanes, No. 173. The victory referred to is obscure, but must have been gained in the course of the 'Corinthian war' of 392-387 B. C.

Paus. (viii. 26. 7) attributes to Hypatodoros a colossal bronze Athena at Aliphera in Arkadia. Polyb. iv. 78 couples with the name of H. that of Sostratos, whom Pliny in the chronological table dates Ol. 113 = 328 B. C.

2. BOETHOS OF CARTHAGE.

Date.—The original of the group representing a boy strangling a goose (No. 258) appears to date from the *early* Hellenistic period.

258. Plin. *N. H.* xxxiv. 84 Boethi quanquam ar- Though Boethos is more famous for his work in silver,

gento melioris infans *ui he is the artist of the boy
 summa*anserem strangulat. strangling a goose with all
 his might.

argento] Boethos was a 'caelator' or *τορευτής* in the narrow sense of the word, a worker in repoussé in precious metal.

infans . . . anserem strangulat] On copies of this group see *F. W.* 1587, who places it in the Hellenistic period.

ui summa] The best MS. has sex anno (corr. annis), inferior MSS. eximiae. Bücheler detected the fact that 'sex' concealed 'ui.'

259. Paus. v. 17. 4 Παι- A gilt figure of a nude
 δίου δὲ ἐπίχρυσον κάθηται boy is seated before the
 γυμνὸν πρὸ τῆς Ἀφροδίτης Aphrodite; it is the work
 Βοηθὸς δὲ ἐτόρευσε αὐτό. of Boethos' chisel.

Wieseler corr. *ἐπίκυρτον* 'bent,' and brought this work into connexion with the existing figures of a boy removing a thorn from his foot. See reff. given by *Ον.* II⁴. 184. But the evidence for the change is slender.

A statue of Asklepios as a child is ascribed to Boethos in two epigrams (*Anth. Pal. App.* 55, 56).

3. ARISTODEMOS.

260. Plin. *N. H.* xxxiv. The works of Aristodemus are: wrestlers, a
 86 Aristodemus (fecit) et demos are: wrestlers, a
 luctatores bigasque cum two-horse chariot with its
 auriga, anus, Seleucum driver, old women, king
 regem, habet gratiam suam Seleukos; his warrior with
 huius quoque doryphorus. the spear too has a charm
 of its own.

anus] Since the best MS. spells the word 'annus,' Ulrichs wishes to construct another artist's name, but without much probability.

Seleucum regem] Seleukos Nikator, king of Syria 312-281. Tatian, *c. Graec.* 55 attributes to A. a portrait of Aesop, to which original Brunn would trace the existing portraits. See *F. W.* 1324.

APPENDICES

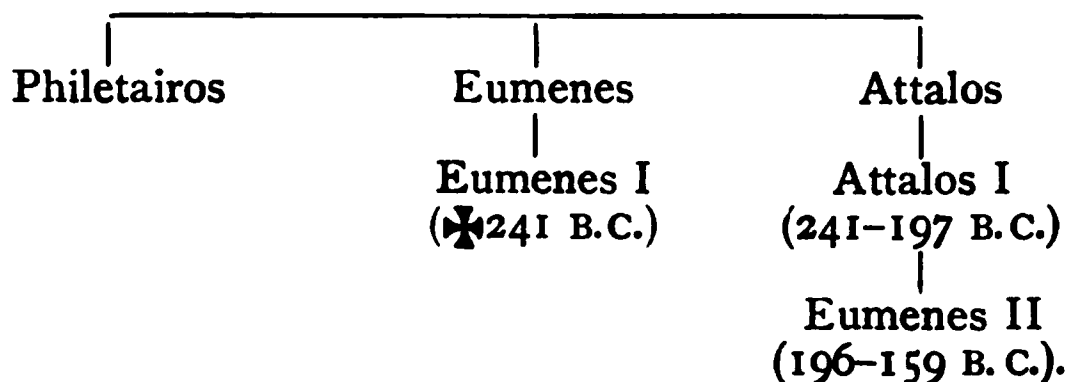
Nos. 261-271.

APPENDIX I.

THE SCHOOLS OF PERGAMON AND RHODES.

1. THE SCHOOL OF PERGAMON.

Date.—The following table shows the succession in the Pergamene dynasty :—



Of the four artists mentioned by Pliny in No. 261, (1) Phyromachos was the maker of a statue taken by Prusias of Bithynia in a war with Attalos I; (2) Antigonos was the object of a controversial work of Polemon (v. Introduction, § 1), who flourished 220–170 B.C.; (3) the name of . . . γονος (whether Antigonos or Isigonos [Epigonos] is uncertain) appears on inscriptions from monuments commemorating the victory of Attalos I over the Gauls (Fränkel, *Inscripfen von Pergamon* 22^b, 29). Hence the group of artists named by Pliny evidently belongs to the reign of Attalos I. The same is true of Epigonos (Fränkel, Nos. 19, [22^b ? 29 ?] 31, 32) if indeed he is to be distinguished from 'Isigonos.'

261. Plin. *N. H.* xxxiv. The battles of Attalos
84 Plures artifices fecere and Eumenes with the
Attali et Eumenis adversus Gauls were represented by

Gallos proelia, Phyromachus, Stratonicus, Antigonus qui uolumina condidit de sua arte.	a group of artists—Isigonos, Phyromachos, Stratonikos and Antigonos (who was the author of works treating of his art).
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Attali et Eumenis] A. is certainly Attalos I, but it is disputed whether E. is the first or second of that name. It seems clear that the latter must be meant, although his successes in war do not appear to have been important, and the inscriptions (Löwy 154) of Pergamon all refer to the victories of Attalos I over the Gauls and Antiochos Hierax (the first apparently 241 B.C.; the chronology is obscure).

Isigonus] As this name is not otherwise known, and Pergamene inscriptions (v. supr.) mention *Ἰσιγόνοσ* (No. 263), it is possible that this name should be here restored. See note on No. 263.

Phyromachus] Plin. *N. H.* xxxiv. 80 mentions a four-horse chariot driven by Alkibiades as the work of Phyromachos; while in xxxiv. 88 he states that one Nikeratos represented 'Alkibiades and his mother Demarate sacrificing at the kindling of the lamps.' It was formerly supposed that these artists worked in the fifth century; but

(1) Phyromachos is shown to have worked at Pergamon by No. 261, and by Polyb. xxxvii. 27, Diod. xxxi. 46, who mention an Asklepios taken from the Nikephorion at Pergamon by Prusias I of Bithynia.

(2) Nikeratos made a statue dedicated at Delos by one Sostikrates to commemorate the victories of Philetairos, brother of Eumenes II (Löwy 147), and a Pergamene inscription (Frankel 132) of the reign of Eumenes II is restored [*Νικήρατος*] *Εὐκτήμερος* *Ἀθ[ην]αῖος ἐποίησεν*, on the authority of Tatian, *c. Græc.* 53, while in a collection of inscriptions published in 1543 is one from a portrait of Eumenes at Pergamon by N. (Löwy 496).

(3) An inscription from Delos (Löwy 118) reads *Νικήρατος* *Φυρομα[χ]ος Ἀθηναῖος ἐποίησαν*.

It is therefore quite possible that the two works mentioned above are to be attributed to these artists, and had reference to Alkibiades' victory at Olympia. (See Bursian, *Sitzungsberichte der bayr. Akad.* 1874, 139 ff.) Other works of Nikeratos were:—Portraits of the Argive poetess Telesilla and of Glaukippe (Tatian, *loc. cit.*).

Asklepios and Hygieia in the temple of Concord at Rome (Plin. *N. H.* xxxiv. 80), portraits of athletes, &c. (id. *ib.* xxxiv. 88).

Stratoniceus] Probably to be identified with a famous silver-smith (caelator) mentioned by Plin. *N. H.* xxxiii. 156, and stated by the same author (xxxiv. 90) to have represented 'philosophers' and 'scopas'—apparently = *σκῶπας*, satyrs or 'grotesques.'

Antigonus] Identified by v. Wilamowitz with A. of Karystos (Introduction, § 1).

262. Paus. i. 25. 2 πρὸς δὲ τῷ τείχει τῷ νοτίῳ Γιγάντων οὐ περὶ Θράκην ποτὲ καὶ τὸν Ἴσθμὸν τῆς Παλλήνης ᾤκησαν, τούτων τὸν λεγόμενον πόλεμον, καὶ μάχην πρὸς Ἀμαζόνας Ἀθηναίων, καὶ τὸ Μαραθῶνι πρὸς Μήδους ἔργον, καὶ Γαλατῶν τὴν ἐν Μυσίᾳ φθορὰν ἀνέθηκεν Ἀτταλος, ὅσον γε δύο πηχῶν ἕκαστον.

Close to the southern wall is to be seen the 'war of the Giants,' as it is called (they at one time inhabited Thrace and the isthmus of Pallene), and the battle of the Athenians against the Amazons, and the battle with the Persians at Marathon, and the destruction of the Gauls in Mysia. All these were dedicated by Attalos, and each figure is about two cubits in height.

τῷ τείχει] Of the Akropolis at Athens.

On existing figures from these groups see *Ov.* II⁴. 234 ff., *F. W.* 1403–1411. The question whether these are originals (so the authorities quoted above) or copies from bronze (so Milchhöfer and S. Reinach (*Rev. Arch.* 1889, 18) is a very doubtful one. Plutarch (*Anton.* 60) records that a figure of Dionysos from the Gigantomachia was blown down by a storm and fell over the south wall of the Akropolis. This seems more likely in the case of a bronze.

263. Plin. *N. H.* xxxiv. 88 Epigonus omnia fere praedicta imitatus praecessit in tubicine et matri inter-

Epigonos followed his predecessors in most of the subjects which I have named, and surpassed them with

fectae infante miserabiliter blandiente.	his trumpeter and his infant pitiably engaged in caress- ing its murdered mother.
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praedicta] The passage comes from the list of those 'qui eiusdem generis opera fecerunt'—usually portraits of athletes, 'philosophers,' &c.

tubicine . . . blandiente] Ulrichs conjectured that 'tubicine' referred to the Dying Gaul of the Capitol (*F. W.* 1412), beside whom lies a horn ('liticen' would have been a more correct translation of *σαλπιγκτής* (Ulrichs) or *κεραυλής* (Reinach)). Michaelis (*Jahrb.* 1893, p. 119 ff.) identified the group of mother and child with the Amazon (from the group described in No. 262) at Naples (*F. W.* 1411), which is grouped with an infant in early descriptions and a sixteenth-century drawing. Petersen has shown, however (*Röm. Mitth.* 1893, p. 261 ff.), that the child was the work of an early restorer, afterwards removed. Moreover, Amazons are never represented as mothers. S. Reinach (*Revue des Études Grecques*, 1894, p. 37 ff.) suggests that a group of a *Gaulish* mother and child formed part of the series represented by the Dying Gaul and the so-called 'Arria and Paetus' (*F. W.* 1413).

The inscriptions of Epigonos (v. supr.) all point to the reign of Attalos I.

<p>264. Ampel.Lib.Memor. viii. 14 Pergamo ara mar- morea magna, alta pedes quadraginta cum maximis sculpturis; continet autem gigantomachiam.</p>	<p>At Pergamon there is a great altar of marble 40 ft. in height, with colossal sculptures; it contains the battle of the Giants.</p>
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Discovered by the German excavators 1878–1883. The inscriptions (Fränkel 70–84) give the artists' names *Θεόρρητος* [*Ορ*]έστης [*Διο*]γυσι[άδης] (?) [*Μενεκρ*]άτης (?), and point to the reign of Eumenes II, the greatest builder among the kings of Pergamon. On the reliefs, (1) Gigantomachy, on the outer face of the substructure, (2) story of Telephos, inside the colonnade, the fragments of which are now at Berlin, see *Ov.* II¹. 261 ff. and references (especially Brunn, *Jahrbuch der preuss. Kunstsammlungen*, 1884).

2. THE SCHOOL OF RHODES.

A number of artists' signatures (Löwy 159-205) have been found on the island of Rhodes. Hiller v. Gärtringen (*Jahrb.* 1894, p. 23 ff.) has shown that these fall into two groups, (1) belonging to the latter part of the third and earlier part of the second century B. C. This period closes with the political decline of Rhodes after 168 B. C.; (2) belonging to the first quarter of the first century B. C. The literary notices of Rhodian art are scanty.

(a) THE SCULPTORS OF THE LAOKOON.

265. Plin. *N. H.* xxxvi.
37 Nec deinde multo plurimum fama est, quorundam claritati in operibus eximiis obstante numero artificum, quoniam nec unus occupat gloriam nec plures pariter nuncupari possunt, sicut in Laocoonte qui est in Titi imperatoris domo, opus omnibus et picturae et statuariae artis praeferendum. Ex uno lapide eum ac liberos draconumque mirabiles nexus de consilii sententia fecere summi artifices Agesander et Polydorus et Athenodorus Rhodii.

There are many more whose fame is not preserved. In some cases the glory of the finest works is obscured by the number of the artists, since no one of them can monopolise the credit nor can the names of more than one be handed down. This is the case with the Laokoon, which stands in the palace of the Emperor Titus, a work to be preferred to all that the arts of painting and sculpture have produced. Out of one block of stone the consummate artists Hagesandros, Polydoros and Athenodoros of Rhodes fashioned Laokoon, his sons, and snakes marvellously entwined about them, after deliberation among themselves.

On the Laokoon v. *Op.* II* 296 ff. and reff., *F. W.* 1422.

in *Titī imperatoris . . . domo*] The Laokoon was discovered in 1506 A.D., *not* in the spot which tradition points out (in the *Thermae* of Titus), but in the 'Sette Sale,' corresponding to the Palace of Titus.

ex uno lapide] The Laokoon is constructed of six blocks, but the joins are so carefully concealed that even Michael Angelo could only detect three, and Pliny's account was no doubt popularly current in his time. Cp. No. 266.

de consilii sententia] Those who uphold a late date for the Laokoon maintain that these words mean 'by a decree of the Emperor's cabinet,' although no historical ground or occasion can be alleged. The phrase is however a common one, especially with writers of the Silver Age, in applied uses (cp. Sen. *Ep.* vii. 5. 11 *quidquid honeste fit, una uirtus facit, sed ex consilii sententia; quod autem ab omnibus uirtutibus comprobatur . . . optabile est*) and would be quite appropriate in a rhetorical passage such as the present. There is therefore no necessity to seek an explanation in 'the *Βασιλή* of Rhodes' (Jahn) or 'the friends of the artists' (Mommsen).

Agesander et Polydorus et Athenodorus] The inscriptions of Athenodoros are published in facsimile by Forster, *Jahrb.* 1891, p. 191 ff., and treated by Hiller v. Gartringen (*loc. cit.*), who shows that they are contemporaneous with an inscription in which L. Licinius Murena Imp. (82 B.C.) and (possibly) Sulla are mentioned. They therefore belong to group (2). The three artists may have been brothers, or Hagesandros may be the father of the others. Plin. *N. H.* xxiv. 86 attributes to him portraits of 'feminae nobiles.'

(b) THE SCULPTORS OF THE FAKNESE BULL.

Date. Hiller v. Gartringen (*Ath. Mitth.* 1894, 37 ff.) publishes an inscription from Magnesia on the Maeander which reads 'Απολλώνιος | Γαυρίσκου Τραλλιανός ἐποίησεν, and dates from the early imperial period. If the father of the artist be identified with the sculptor of the bull, that work must be dated somewhat later than the Laokoon.

266. Plin. *N. H.* xxxii. Asinius Pollio with characteristic keenness and determination resolved that his

que spectari monumenta sua uoluit. In his sunt . . . Hermerotes Taurisci, non caelatoris illius sed Tral-
liani . . . 34 Zethus et Amphion ac Dirce et taurus uinculumque ex eodem lapide, a Rhodo aduecta opera Apollonii et Taurisci. Parentum hi certamen de se fecere, Menecraten uideri professi, sed esse naturalem Artemidorum.

gallery should be an object of general interest. In it stand the Hermerotes of Tauriskos, not the silversmith but the sculptor of Tralles, also Zethos, Amphion, Dirke, the bull and the rope—all made from one block of marble, and transported from Rhodes, the work of Apollonios and Tauriskos. These artists occasioned a rivalry of parents, for they declared that Menekrates was nominally, but Artemidoros really, their father.

On this group, discovered in 1456 in the Thermae of Caracalla see *Ov.* II⁴. Bk. v. c. 3 and reff., *F. W.* 1402.

Hermerotes] Busts with double heads—Hermes on the one face, Eros on the other. Cp. Hermathena.

Taurisci] On Tauriskos as a painter v. Brunn, *K. G.* II² 193, I² 330.

parentum hi certamen] This is merely a rhetorical way of expressing the fact that their adoptive father's name was Menekrates. The signature would run:—'Ἀπολλώνιος καὶ Ταυρίσκος Ἀρτεμιδώρου, καθ' ὑπόθεσιν δὲ Μενεκράτους, Τραλλιανοὶ ἐποίησαν.

(c) ARISTONIDAS.

Date.—The inscription of his son Mnasitimos (Löwy 197) belongs to the earlier group mentioned above.

267. Plin. *N. H.* xxxiv. The artist Aristonidas, 140 Aristonidas artifex desiring to represent the cum exprimere uellet Atha- madness of Athamas giving

mantis furorem Learcho way to remorse after he had
 filio praecipitato residentem, hurled his son Learchos
 paenitentia, aes ferrumque from the rocks, mixed iron
 miscuit ut robigine eius per with copper, in order that
 nitorem aeris relucente ex- the iron rust might suffuse
 primeretur uerecundiae the brightness of the copper
 rubor. Hoc signum exstat and portray the blush of
 hodie Rhodi. shame. This statue is still
 to be seen at Rhodes.

Athamantis furorem] A. was visited by Hera with madness and murdered his son Learchos.

aes ferrumque miscuit] The story can scarcely be true, as the amalgamation of the metals would be a matter of great difficulty, nor would it produce the desired effect. Cp. No. 225 for a similar story.

APPENDIX II.

DAMOPHON OF MESSENE.

Date.—Since D. worked mainly at Messene and Megalopolis, it was formerly supposed that he lived in the fourth century B.C., when the first-named city was restored and the second founded by Epameinondas (371 B.C.). Fragments of the works described in No. 271 were, however, discovered at Lykosura in Arkadia in 1889 (see Kavvadias, *Fouilles de Lycosura*, 1893, Part I). Dörpfeld (*Ath. Mitth.*, 1893, 219 ff.) considers that the temple to which they belonged was erected not earlier than cent. II–I B.C., and others (especially Robert) attribute the sculptures on grounds of style to the Roman period. Kavvadias defends the earlier date.

268. Paus. iv. 31.6 Μεσσηνίοις δὲ ἐν τῇ ἀγορᾷ . . . ἐστὶν . . . οὗ μάλιστα ἄξιον ποιήσασθαι μνήμην, ἄγαλμα Μητρὸς θεῶν, λίθου Παρίου, Δαμοφῶντος δὲ ἔργον, ὃς καὶ τὸν Δία ἐν Ὀλυμπίᾳ, διεστηκότος ἤδη τοῦ ἐλέφαντος, συνήρμοσεν ἐς τὸ ἀκριβέστατον . . . 7. Δαμοφῶντος δὲ ἐστὶ τούτου καὶ ἡ Λαφρία καλουμένη παρὰ Μεσσηνίοις . . . 10. πλεῖστα δὲ σφισι καὶ θεῶς μάλιστα ἄξια τοῦ Ἀσκληπιοῦ

The most remarkable work in the market-place of Messene is an image of the Mother of the Gods, of Parian marble, the work of Damophon, who restored the Zeus at Olympia with the greatest possible precision when the seams of the ivory opened. This Damophon also made the statue of Artemis, called Laphria, for the Messenians. The most numerous

παρέχεται τὸ ἱερόν. χωρὶς μὲν γὰρ τοῦ θεοῦ καὶ τῶν παίδων ἐστὶν ἀγάλματα, χωρὶς δὲ Ἀπόλλωνος καὶ Μουσῶν καὶ Ἡρακλέους, Πόλις τε ἡ Θηβαίων καὶ Ἐπαμεινώνδας ὁ Πολύμνιδος, Τύχη τε καὶ Ἄρτεμις Φωσφόρος. τὰ μὲν δὴ τοῦ λίθου Δαμοφώντος ὃς εἰργάσατο· Μεσσηνίων δὲ ὅτι μὴ τοῦτον ἄλλον γε οὐδένα λόγου ποιήσαντα ἀξίως οἶδα ἀγάλματα· ἡ δὲ εἰκὼν τοῦ Ἐπαμεινώνδου ἐκ σιδήρου τέ ἐστι, καὶ ἔργον ἄλλου, οὐ τούτου.

and remarkable of their works of art are to be found in the Sanctuary of Asklepios. In one part stand images of the god and his children, in another those of Apollo the Muses, and Herakles, the city of Thebes, and Epameinondas, the son of Polymnis, besides Fortune and Artemis of the Dawn. The marble statues are the work of Damophon—who, so far as I know, was the only Messenian sculptor of repute—while the portrait of Epameinondas is of iron, and is the work of a different artist.

ἡ Λαφρία καλουμένη] Probably represented on coins of Messene, *Num. Comm.* P. iii. For the scheme associated with this title cp. No. 71.

269. Paus. vii. 23. 5 Αἰγίεῦσι δὲ Εἰλειθυίας ἱερόν ἐστιν ἀρχαῖον, καὶ ἡ Εἰλειθυία ἐς ἄκρους ἐκ κεφαλῆς τοὺς πόδας ὑφάσματι κεκάλυπται λεπτῷ, ξόανον πλὴν προσώπου τε καὶ χειρῶν ἄκρων καὶ ποδῶν· 6. ταῦτα δὲ τοῦ Πεντελησίου λίθου πεποίηται· καὶ ταῖς χερσὶ τῇ μὲν ἐς εὐθὺ ἐκ-

At Aigion there is an ancient precinct of Eileithuia; the image of the goddess is clothed from head to foot in a fine woven garment, and is made of wood, except the face, hands, and feet, which are of Pentelic marble; one hand is extended, while the

τέταται, τῇ δὲ ἀνέχει δᾶδας. . .
 ἔργον δὲ τοῦ Μεσσηνίου Δα-
 μοφῶντός ἐστι τὸ ἄγαλμα
 7. τῆς Εἰλειθυίας οὐ μακρὰν
 Ἀσκληπιοῦ τέ ἐστι τέμενος
 καὶ ἀγάλματα Ὑγείας καὶ
 Ἀσκληπιοῦ. λαμβεῖον δὲ ἐπὶ
 τῷ βάθρῳ τὸν Μεσσήνιον Δα-
 μοφῶντα εἶναι τὸν ἐργασμένον
 φησίν.

other holds torches. The image is the work of Damophon of Messene. Not far from this Eileithuia is a precinct of Asklepios, containing images of Hygieia and Asklepios. On the base is inscribed an iambic verse, which states that Damophon of Messene wrought them.

δᾶδας] MSS. read δᾶδα, but the plural is used in the mythological explanation which follows in the text of Paus., and on the coins of Aigion, which seem to reproduce this work (*Num. Comm. R.* vi, vii), the goddess holds *two* torches.

Ὑγείας καὶ Ἀσκληπιοῦ] Perhaps represented on the coins of Aigion, *Num. Comm. R.* ix-xi.

270. Paus. viii. 31. 1 τὸ δὲ ἕτερον πέρασ τῆς στοᾶς παρέχεται τὸ πρὸς ἡλίου δυσμῶν περίβολον Θεῶν ἱερὸν τῶν μεγάλων. . . ἐπειργασμένοι δὲ ἐπὶ τύπων πρὸ τῆς ἐσόδου τῇ μὲν Ἀρτεμις, τῇ δὲ Ἀσκληπιός ἐστι καὶ Ὑγεία. 2. Θεαὶ δὲ αἱ μεγάλαι Δημήτηρ μὲν λίθου διὰ πάσης, ἡ δὲ Σώτεια τὰ ἐσθῆτος ἐχόμενα ξύλου πεποιήται· μέγεθος δὲ ἑκατέρας πέντε πού καὶ δέκα εἰσὶ πόδες. τὰ δὲ ἀγάλματα (Δαμοφῶν ὁ Μεσσήνιος) καὶ πρὸ αὐτῶν κόρας ἐποίησεν οὐ με-

At the opposite or western end of the colonnade is an enclosure sacred to the great Goddesses. Before the entry are represented in relief on the one side Artemis, on the other Asklepios and Hygieia. Of the great Goddesses, Demeter is made entirely of marble, while the Saviour, so far as her garments are concerned, is of wood; each figure is, I suppose, about fifteen feet in height. Damophon of Messene made

γάλας, ἐν χιτῶσί τε καθήκουσιν
 ἐς σφυρά, καὶ ἀνθῶν ἀνάπλεων
 ἑκατέρα τάλαιρον ἐπὶ τῇ κεφαλῇ
 φέρει· εἶναι δὲ θυγατέρες τοῦ
 Δαμοφῶντος λέγονται· τοῖς
 δὲ ἐπαιάγουσιν ἐς τὸ θειότερον
 δοκεῖ σφᾶς Ἀθηνᾶν τε εἶναι
 καὶ Ἀρτεμιν τὰ ἄνθη μετὰ
 τῆς Περσεφόνης συλλεγούσας.
 3. ἔστι δὲ καὶ Ἡρακλῆς παρὰ
 τῇ Δήμητρι μέγεθος μάλιστα
 πῆχυν· τοῦτον τὸν Ἡρακλῆν
 εἶναι τῶν Ἰδαίων καλουμένων
 Δακτύλων Ὀνομάκριτός φησιν
 ἐν τοῖς ἔπεσι· κεῖται δὲ τρά-
 πεζα ἔμπροσθεν, ἐπειργασμένα
 τε ἐπ' αὐτῇ δύο τε εἰσὶν Ὠραι,
 καὶ ἔχων Πᾶν σύριγγα καὶ
 Ἀπόλλων κιθαρίζων. ἔστι δὲ
 καὶ ἐπίγραμμα ἐπ' αὐτοῖς, εἶναι
 σφᾶς θεῶν τῶν πρώτων. 4.
 πεποιήνται δὲ ἐπὶ τῇ τραπέζῃ
 καὶ Νύμφαι· Νέδα μὲν Δία
 φέρουσα ἔτι νήπιον παῖδα, Ἀν-
 θρακία δὲ νύμφη τῶν Ἀρκα-
 δικῶν καὶ αὕτη δᾶδα ἔχουσα
 ἔστιν, Ἀγνώ δὲ τῇ μὲν ἰδρίαν,
 ἐν δὲ τῇ ἑτέρᾳ χειρὶ φιάλην·
 Ἀρχιρρόης δὲ καὶ Μυρτωέσσης
 εἰσὶν ἰδρίαι τὰ φορήματα, καὶ
 Ἰδωρ δῆθεν ἀπ' αὐτῶν κάτει-
 σιν. . . 5. ἔστι δὲ ἐντὸς τοῦ
 περιβόλου τῶν μεγάλων Θεῶν

the statues, as well as the
 small female figures which
 stand before them, clothed
 in tunics reaching to the
 ankles, and bear each a
 basket full of flowers on
 her head. They are said
 to be the daughters of Da-
 mophon; but those who
 refer them to a divine origin
 believe that they repre-
 sent Athena and Artemis
 gathering flowers with Per-
 sephone. Beside Demeter
 stands Herakles, about a
 cubit in height; this He-
 rakles is stated by Onoma-
 kritos, in his poems, to be
 one of the so-called Idaian
 Daktyloi. Before them
 stands a table, on which
 are wrought in relief two
 Seasons, Pan holding a pipe,
 and Apollo playing the
 lyre. There is an inscrip-
 tion relating to them, which
 states that they are amongst
 the first of the gods. Nymphs are also repre-
 sented on the table; there
 is Neda carrying the infant
 Zeus, and Anthrakia, also
 an Arkadian nymph, hold-

καὶ Ἀφροδίτης ἱερόν· . . 6.
 ἀγάλματα δὲ ἐν τῷ ναῷ Δαμο-
 φῶν ἐποίησεν, Ἑρμῆν ξύλου
 καὶ Ἀφροδίτης ξόανον· καὶ
 ταύτης χεῖρές εἰσι λίθου καὶ
 πρόσωπόν τε καὶ ἄκροι πόδες.
 τὴν δὲ ἐπὶ κλησιν τῇ θεῷ
 Μαχανίτιν . . . ἔθεντο.

ing a torch, and Hagno with a pitcher in one hand and a bowl in the other; there is Archirroe, too, and Myrtoessa, each of whom bears a pitcher, from which water, no doubt, is supposed to be flowing. There is also a sanctuary of Aphrodite within the precinct of the great Goddesses. Damophon made the images in the temple; there is a Hermes of wood, and a wooden image of Aphrodite, which also has hands, face, and feet of marble. The goddess received the surname of Machanitis.

At Megalopolis. For akrolithic sculpture in the fourth century, cp. No. 216.

Σώτεια] The Arkadian appellation of Persephone.

271. Paus. viii. 37. 1 ἀπὸ δὲ Ἀκακησίου τέσσαρας σταδίου ἀπέχει τὸ ἱερόν τῆς Δεσποίνης . . . 3. θεῶν δὲ αὐτὰ τὰ ἀγάλματα, Δέσποινα καὶ ἡ Δημήτηρ τε καὶ ὁ θρόνος ἐν ᾧ καθέζονται, καὶ τὸ ὑπόθημα τὸ ὑπὸ τοῖς ποσίν ἐστὶν ἐνὸς ὁμοίως λίθου· καὶ οὔτε τῶν ἐπὶ τῇ ἐσθῇτι οὔτε ὀπόσα

The sanctuary of Despoina is four stades distant from Akakesion. The images of the goddesses themselves, Despoina and Demeter, and the throne whereon they are seated, and the footstool beneath their feet, are all of one block; and no part of the

εἵργασται περὶ τὸν θρόνον οὐ-
 δέν ἐστὶν ἑτέρου λίθου προσ-
 εχὲς σιδήρῳ καὶ κόλλῃ, ἀλλὰ
 τὰ πάντα ἐστὶν εἷς λίθος.
 οὗτος οὐκ ἐσεκομίσθη σφίσιν
 ὁ λίθος, ἀλλὰ κατὰ ὄψιν ὀνει-
 ρατος λέγουσιν αὐτὸν ἐξευρεῖν
 ἐντὸς τοῦ περιβόλου τὴν γῆν
 ὀρύξαντες. τῶν δὲ ἀγαλμάτων
 ἐστὶν ἑκατέρου μέγεθος κατὰ
 τὸ Ἀθήνησιν ἀγαλμα μάλιστα
 τῆς Μητρός· 4. Δαμοφῶντος
 δὲ καὶ ταῦτα ἔργα. ἡ μὲν οὖν
 Δημήτηρ δᾶδα ἐν δεξιᾷ φέρει,
 τὴν δὲ ἑτέραν χεῖρα ἐπιβέβλη-
 κεν ἐπὶ τὴν Δέσποιναν· ἡ δὲ
 Δέσποινα σκῆπτρόν τε καὶ
 καλουμένην κίστην ἐπὶ τοῖς
 γόνασιν ἔχει· τῇ δὲ ἔχεται τῇ
 δεξιᾷ κίστης. τοῦ θρόνου δὲ
 ἑκατέρωθεν Ἀρτεμις μὲν παρὰ
 τὴν Δήμητρα ἕστηκεν ἀμπε-
 χομένη δέρμα ἐλάφου καὶ ἐπὶ
 τῶν ὤμων φάρετραν ἔχουσα,
 ἐν δὲ ταῖς χερσὶ τῇ μὲν λαμ-
 πᾶδα ἔχει, τῇ δὲ δράκοντας
 δύο· παρὰ δὲ τὴν Ἀρτεμιν
 κατάκειται κύων, οἷαι θηρεύειν
 εἰσὶν ἐπιτήδεις. 5. πρὸς δὲ
 τῆς Δεσποίνης τῷ ἀγάλματι
 ἕστηκεν Ἄνυτος, σχῆμα ὥπλισ-
 μένου παρεχόμενος. φασὶ δὲ
 οἱ περὶ τὸ ἱερὸν τραφῆναι τὴν

decoration, either of their
 garments, or of the throne
 itself, is made of a separate
 block, or fastened with
 clamp or solder, but the
 whole is one block. This
 block was not imported,
 but (as they say) they found
 it by digging a hole within
 the precinct at a spot indi-
 cated by a vision. Each of
 the images is about equal in
 size to that of the Great
 Mother at Athens; they
 also are the work of Damo-
 phon. Demeter bears a
 torch in her right hand,
 while she has laid the left on
 Despoina; Despoina bears
 a sceptre and 'cista,' as it is
 called, in her lap; with one
 hand—the right—she holds
 the 'cista.' On each side
 of the throne is a figure;
 beside Demeter stands Ar-
 temis, clad in a deer-skin,
 with a quiver on her
 shoulder; in one hand she
 holds a torch, in the other
 two snakes; beside Artemis
 lies a bitch, like those used
 in hunting. Close to the
 image of Despoina stands

Δέσποιναν ὑπὸ τοῦ Ἀνύτου,
καὶ εἶναι τῶν Τιτάνων καλου-
μένων καὶ τὸν Ἀνυτον . . .
6. . . . τὰ δὲ ἐς Κούρητας,
οὔτοι γὰρ ὑπὸ τῶν ἀγαλμάτων
πεποίηνται, καὶ τὰ ἐς Κορύ-
βαντας ἐπειργασμένους ἐπὶ τοῦ
βάθρου . . . τὰ ἐς τούτους
παρίημι ἐπιστάμενος.

Anytos, attired as a warrior
in full armour ; the attend-
ants of the temple say that
Despoina was reared by
Anytos, and that he is of
the number of the Titans,
as they are called. The
legends of the Kouretes,
who are represented be-
neath the images, and of
the Korybantes, who are
wrought in relief on the
base, I omit, although I
know them.

τῆς Μητρὸς] By Agorakritos, No. 136 *ad fin.*

The temple described was discovered (at Lykosura in Arkadia) in 1889. The sculptures preserved, including the heads of Demeter, Artemis, and Anytos, are published by Kavvadias (*Fouilles de Lycosura*, Athens, 1893). See also *Ov.* II⁴. 487 ff.

THE END.

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